

THE
HARMONY
OF THE
FOURE EVANGELISTS,

Among themselves,
And with the Old Testament.

The Second Part.

From the Baptism of our Saviour, to the
First PASSEOVER after.

WITH
An explanation of the chiefest difficulties
both in language and sense.

BY
JOHN LIGHTFOOTE,

A Member of the Assembly of Divines.

London, Printed by R. Cotes for John Clark, and are to be sold
at his Shop entring into Mercers-Chappell, at the lower
end of Cheapside, 1647.

HARMONY

THE

OLD TOWN

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JOHN LIGHTFOOT

A

Printed by R. G. Foster, for the
at his Shop, corner of Market and
and of Chestnut, 1847.



T O

My Deare Mother,

My dearly honoured and beloved Native
Countrey, the County of *STAFFORD*:

More especially to my Worthy and
worthily Honoured Friends,

Colonell *John Bowyer.*
Michael Noble.

Colonell *Edward Leigh.*
John Swinfen.

Samuel Terricke. Esquires.

Members of the Honourable House of
Commons for that County.



*Threefold cause hath induced mee,
Most deare Mother, and most Ho-
nored Gentlemen, to ingrave your
Names here: First, that this might be
some expression and memoriall of that affection
and obseruance that I bear unto you, and to your
worth; which when I want ability to utter to the
full, I would take any occasion and opportunity to
intimate in any measure. Staffordshire hath
ever her share in all my choicest thoughts, and
those thoughts cannot but center in those Gentle-*

The Epistle Dedicatory.

men in whom her choice hath so much centered; She is my Mother, the Mother of my birth, and the Mother of my nearest interests; and you are her children, the children of her choice, and the children of her greatest Trust: and as I cannot but highly affect her to whom I have so much relation; so I cannot but highly prize you, to whom she hath shewed so much esteem and honor. She is to me in mine own affections, as the England of England; and you are to her by her own choice, as the Staffordshire of Staffordshire; and I can never forget her whom I so much affect, and can never enough honor you whom she so much affecteth. By these deare and intire observances which I owe, and desire to shew to her and you, I have bin moved to set up your names on this mean Monument, as a *Memoriæ Sacrum* for all to read, that I cannot but honor her, and whom she doth honor; and that worth that is so apparent, and she hath seen in you.

To this hath been added in my thoughts a second motive and induction, to tender this insuing Piece unto the publick view under your Names, and that is, because it having lost, and being sadly deprived of that first-born, and choycest Child of Staffordshire, to whom it was intended, the Renowned

The Epistle Dedicatory.

nowned Earl of Essex, I could not find to whom it should now addresse it self so properly, as to Staffordshire her self, and the children of her choice that doe yet remain. The very writing of this passage, and the mention of that Name, doth start my teares, and I should not, I could not passe the memoriall of the Great Essex over, without bedewing his dust with some salt drops, were it not too publick to moun so in Print; for, Ille dolet verè, qui sine teste dolet: and had I not bedewed that dust so full bitterly, and full many and many a time already. To him was the former part of this Work dedicated and presented, and this intended, and in working up to a larger extent then now it comes forth, when the sad and dolefull tydings of his death shattered the Work and the Workman almost a'll to pieces: And now that I gathered up some crumblings and shreds of it again, I know not who hath so proper interest in it, and claim to it [if it were any thing worth claiming] as your selves: It is, I know, a thing not worth your owning, for it is above my power to produce any thing of that value; yet was his Noblenesse and goodnesse pleased to own its fellow; and my heart cannot but tell me as constant experience of your respects doth witnesse to me that

The Epistle Dedicatory.

your gentlenesse, and our common relation, will induce you to doe the like. And this was a third induction to this Dedication, because I could not but expect a faire acceptance, and favourable consiruction from you for Countreies sake, and for common interests sake, though you can finde nothing in what is here tendered to you worth acceptance. My failings, you deare Mother will pity, because they be your Sons; and you Gentlemen, because your Countrymans: Mine endeavors you will both accept, because your Servants; and this mine addresse you will not mis-construe, because a supplyants. As your names are written in mine heart, and mine heart hath caused me to write them here; so be pleased to write up among the names of those that desire to observe and serve you, and of those names that you read over with love and affection, the worthlesse name, most dear Mother, and most honored Gentlemen; Of

London, July 23.
1647.

Your most affectionate Son, and
your most cordiall Servant,

JOHN LIGHTFOOTE.

To the Reader.

Know the Reader that hath seen the first Part of my Harmony of the Evangelists, will be ready upon the sight of this Second, to question, Why hath this Part been so long in coming, and why is it so short now it is come? I must first answer him in tears, I have lost my dear Lord, and renowned Patron the great *Earl of Essex*, and can any ask me, Why my studies are so slow and dull? I might plead diversions and employments which continually did break my studie, but the loss of the great *Essex* did break my heart. Did the Reader but know how many salt tears I have shed, how many sad thoughts I have undergone, and with how heaveie a heart I have gone, for this loss, he would turn his questioning into pitying, and it may be some tender heart would break out into weeping with me: *Hectora flemus*. Make my case thine own, tender Reader, and then judge whether I were nor farre more fit for mourning, then for studying. To think what he was in himself, what he was to me, what he was to *Staffordshire*, what he was to *England*, and to thinke him dead, and to thinke what wee all lost in his death, breaks my heart and my words, and I can onely speak tears. It is no wonder my studies were spoiled, and this work went slowly on, when I had lost such a Patron.

But besides this answer of just grief and passion, I can give a second reason why this part hath been so slow,

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flow, and why it is so short, and that is because, that which should have been onely a Preface to it, hath outgrown it, and by excrelency hath drawn nourishment and vigour from it. The harmonizing of the Old Testament is a Work of that difficulty, and of that use, that by the one I was necessitated, and by the other I was delighted to withdraw from this Work the most of that time and pains that it should have had, and bestow it on that, and so that younger brother got the birthright ere I was aware.

To which I may add, that I did willingly cut off this part of the Harmony in so short a piece, because I would conclude with *Christs* first Passeeover after his Baptisme: And now henceforward the succeeding parts [if the Lord permit their production] will terminate upon plaine and pertinent periods, namely, to take up the three years comming of *Christs* preaching in three parts, each part carrying the History from Passeeover to Passeeover, and in a fourth and last part to take up the the Story of the last Passeeover, and all the History that is laid in the Evangelists after. These things proposed, if the Lord permit and give assistance, in whose hands are all our persons, and all our times. To the gracious protection and disposal of those hands I leave the Reader, and resign my self.

July 23. 1647.

J. L.



Illustrissimæ atq; Celeberrimæ Societati:

CLARISSIMO

COLLEGIO CHRISTI
CANTABRIGIENSI,

Nutrici suæ dignissimæ, dulcissimæ,

Honoratissimæque;

Reverendo Magistro, Doctissimis sociis, dilectissi-
misque ibidem studiosis.

S Alve, veneranda Nutrix, iterumque
iterumque in æternum salve.

Ignotus forsân te saluto, & igno-
rabundus: Nam vix est in totâ illâ
societate tuâ, vel qui me noscat, aut
è facie aut è nomine, aut quem ego vel è facie vel
è nomine noscam: Et tamen non possum non te sa-
lutare & compellare Nutricem, & me appellare
Alumnum; & in istâ compellatione atque appel-
latione non possum non gestire & gloriari. Per-

multi

multi effluxerunt anni, ex quo ego in gremio tuo
recubabam nutricius; effluxerunt anni, at nunquam
effluet memoria tui. Memini, & meminisse
juvat, quam suavia tua ubera, quam teneri &
materni amplexus tui, quam dulce consortium
coalumnorum, quam amabilia ipsa tua teſta: ô
quantarum deliciarum iſte locus! Fœlices illi,
qui vel in iſto ſinu tuo dulciter recumbentes, con-
tinuò uberum tuorum ſuavitatem deguſtant &
exugunt: Vel qui jam ab uberibus iſtis abrepti,
ſuavitatem tamen eorum, & ubertatem ſecum ſa-
pientes reportârunt. Ego miſer, nentrobique
fœlix: Diu ego à nutrice procul, ab uberibus exul,
alienus, ſemipaganus, ſeſquiruſticus. Et, quod
piget pudetque mei, nihil inde retuli, cum receſſi,
nihil, inquam, quod annis ibi inſumptis, vel ube-
ribus tuis mihi exhibitis ullo modo reſpondere
poſſit. Cum repeto quantum ſine numero nume-
rum, doctiſſimorum atque omni eruditione inſi-
gnium virorum enutrierit atque educaverit Col-
legium Chriſti: ô me hebetem, inquam, ſtipitem
& fungum, qui à tam docto gremio & in tam
docto grege, tam indoctus, & tam nullius nominis
& numeri, evaſerim & perfeſcerârim! ô me plum-
beum inter & poſt, tot & tanta doctri-
nae com-
moda, copiam, & exempla. Lator & exultans
multitudine

multitudine filiorum tuorum, dilectissima Nutrix,
qui tibi decori jam sunt aut extiterant & orna-
mento; [parem numerum quodnam queso Colle-
gium numerando adæquaverit?] At ipse meam
inscitiam, indoctrinam & nihilitatem liberrimè
agnosco, miserrimè sentio & deploro.

Mille viros illustres, & doctrina & digni-
tate splendentissimos, eduxisti & educaſti; At
ego ultra quam millesimus omnium, infimus,
abortivus, qui nihil omninò Cantabrigiense, &
Collegio Christi dignum in me habeam, nisi hoc
tantum quod doctos venerer ipse indoctissimus,
quod Cantabrigiam, & Collegium Christi ipse
inacademicissimus colam anemque supra quod
effari possum. Oppignoret hoc tibi obsecro te
mea Nutrix, inculta licet, hæc oratio, & munu-
tum ut ut, hoc munusculum. Nomen tuum mo-
nimento huic quali qualicunque, incidere atque
inscribere jussit amor, jussit observantia & offi-
cium: non despectura es ut spero, animi grati,
atque obsequentissimi specimen & pignus, hæsi-
tante licet, & blasitante lingua indecoratum.
Indignissimus sum [agnosco] in quem respicias, at
nutricius sum tamen; Immerentissimum hoc
pignus quod offertur, ut acceptes, at gratudinis
pignus: Agnosce filium, agnosce gratum.

Plura vellem, sed desunt verba: vereor ne balbutientia lingua, dum filium clamat, barbarum prodat: vides ex ipsa loquelæ ruditate & inconcinnitate, quam profunde ego rusticatus, quam deplorandè indoctus. Ridebunt filii illi tui doctissimi & acutissimi, qui in sinu tuo jam fœlices reclinant, solæcis autem linguam meam, & barbarizantem loquelam, & heu quam dispar hic sermo sermoni nostro inquit, & quam dissimilis hic blatero omnibus Christo-Collegiatis! Habetis me confidentem reum, & desilentem: Ignoscite & parcite, generosissima ingenia, misereatur vos mei, non pudeat iadeatve. Sciretis utinam quanto ego vos honore, amore atque veneratione complector, non asperneretis gratitudinem ac observantiam, aspero quamvis atque rusticante sermone involutam. Atticissat cor, solæcissitet licet lingua. Vivite, valete dilectissima nomina, fœlicissima germina: Vige, flore, splende, clarissima, charissima Nutrix.

Dati Londini,
Jul. 22. 1647.

Indignissimus hominum,

JOHANNES LIGHTFOOTE.

To the Reader.

IT was my promise in the Preface to the first Part of the Harmony of the Evangelists, to give some account at the publication of a second, of the transpositions and dislocations of Texts and Stories in the old Testament, [where they occur, which is not seldome:] That not onely it might bee seen how like the two Testaments are in this manner of stile; but that also the sight of such things in the Old Testament, might help to justifie and cleare the shewing and methodizing of the like in the New.

A task, as * a better Judgement then mine own tells me, fitter for a Society of men, then for any one man single; or as mine owne heart dictates to me, fitter for the great Mr. Selden, the Learnedst man upon the earth; or for the admirable Dr. Vsser, the magazine of all manner of Literature and knowledge;

* Mr. Torshell in a designe of Harmonizing the Bible.

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knowledge; or for the Al-learned Mr. *Wheelo*, to whom nothing is too difficult or unattainable; or to some such a man as these, then for men of more ordinary reaches, parts, and abilities; Least of all is it fit for me, the least of men and of capacities, who am nothing, and lesse then nothing in comparison of many thousands, who, I would, they would have put their hands unto this Work; [*Hæc quam ego cum doctos cogito, in oculis meis non sordesco solum sed & nihilesco!*] And yet have I adventured to set upon this task, not hoping at all to doe it, as it was fit it should be done, but striving to doe it as well as I could, either for the benefit, or at the least for the provocation of others.

What I have done in it, I shall not need to inform the Reader, it lyes before him, only let me briefly mention these particulars:

1. That for the more clear view of the Harmony of the Old Testament; I have carryed the *series* of the Text, and the Chronicle of the times together, as, the one inferring inforcing, and confirming the other.

2. In the Chronicle I have set some things to their times onely upon probability and conjecture,

to the Reader.

conjecture, & yet not without some ground; but wheresoever the yeare of the World is affixed, there have I, as I think, either visible certainty of the times from expresse Text, or some certainty from undoubted consequence.

3 In drawing up the *series* of the Texts and Books of the Old Testament, I might have eased my self exceedingly, if I would have taken up what *Seder Olam* hath done for the one, and what a common opinion of the Jewes holdeth out for the other; but I was willing to spare no labour, and to take up all things at the first hand, according as my poor Judgement would direct me.

4 I have not disputed questions either in the Chronology, or in the *series*, but onely given mine opinion, not giving my grounds, for that would have made the Volume endless.

5 I have laboured to cleare the most difficulties occurring both in the one and in the other, by a brieve setting down of mine own sense, and referring it still to better Judgements.

6 I have given brief observations almost continually upon the Texts and Stories as they

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they go along, but such as are not commonly obvious, but more rare and unnoted; and which may be, the most of them usefull, and are I beleeve all of them inoffensive.

7 I have not, nor dare not undertake exactnesse in what I have done in this matter, but tender it, as I think the first, so I know the poorest assay that hath been, or can bee made of so worthy a Work.

What I have done, I leave with all humblenesse at the Readers mercy: If he accept it, it is more then I can deserve; if he censure it, it is no more then I shall willingly undergoe; being most ready ever to submit to others, and to acknowledge my own infirmity; and owning nothing in my self, but sin, weaknesses, and strong desires to serve the Publike.

*From my Lodging in
Ducklane, London,
July 23. 1647.*

Thine to serve thee

J. L.

THE
SECOND PART
OF THE
HARMONY
OF THE
FOURE EVANGELISTS.

SECT. XI.

*The second Adam tempted like the first, but overcometh
in such temptations, as in which the first was overcome.*

S. MATTHEW,
Chap. IV.

S. MARKE,
Chap. I.

S. LUKE,
Chap. IV.

THen was Je-
sus [a] led up
[b] of the Spirit into
the wilderness to be
tempted of the De-
vill.

2 And when hee
had fasted forty days
and forty nights, hee
was afterward an
hungred.

AND immedi-
ately the Spirit
[a] driveth him into
the wilderness.

13 And hee was
[d] there in the wil-
dernesse forty days
tempted of [e] Sa-
tan, and was with the
wilde beasts.

AND Jesus being
full of the Holy
Ghost, returned from
Jordan, and was [a]
led by the Spirit into the
wildernesse.

2 Being [c] forty
dayes tempted of the De-
vill, and in those dayes he
did eate nothing: and
when they were ended,
he afterward hungred.

[aaa] Each Evangelist hath his peculiar expression, and each
expression its peculiar meaning; though some Translators doe

not much minde their differences: As the *Syriack* that useth the same word in *Matthew* and *Luke*; and the *Arabick* the same in *Matthew* and *Marke*, onely either of them take it actively in the one, and passively in the other. 1. *Luke* saith *ἤνυσεν*, He was acted or moved; *actus est*, & *agebatur*, in *Beza* and the *Vulgar*, intending the internall moving of the Spirit within him; for so the manner of speech is used, *Rom.* 8. 14. *Gal.* 5. 18. 2. *Marke* saith *ἐκβαλεῖ*, the Spirit casteth, bringeth, or driveth him out, for in these senses is the word used, *Mat.* 12. 35. *Luke* 9. 40. *Job.* 10. 4. *Gal.* 4. 30. &c. And hee implyeth by it, First, his parting him from the company at *Jordan*. Secondly, his sending him out upon his office and function, for so the word is also used, *Mat.* 9. 38. And thirdly, it seemeth to denote some visible vehemency and rapture wherewithall the Spirit separated him from the company, as *Philip* was taken away from the Eunuch, *Acts* 8. 39. 3. *Matthew* saith *ἐνήχθη*, He was led up, as our English hath well rendred it; from the low grounds about *Jordan*, to the high mountaines of the wilderness; some conceive he was rapt up into the aire, and there carryed aloft till he came into the wilderness, which if it were so, the evill spirit imitated this act of the holy Spirit, when he carryed him in the aire to the pinnacle of the Temple.

[b] The *Syriack* in *Matthew* addeth, By the holy Spirit; *Luke* saith *ἐν πνεύματι*, where *ἐν* is put causally, as *אֲנִי* is in Hebrew very frequently, *Psal.* 33. 6. *Hos.* 1. 7. &c. so *עַל*, *Maub.* 12. 28. for this temptation of Christ was not in vision, as *Ezekiel* carrying into the valley of dried bones was, *Ezek.* 37. 1. where he saith of himselfe, *יְהוָה אֱלֹהֵי מִצְרָיִם עָלַי*, as the *LXX* render it; but it was really done, and Christ was bodily driven, or carryed into the wilderness; and therefore *Matthew's* *ἐν πνεύματι*, and *Luke's* *ἐν πνεύματι* must thus farre beare the same sense, that they denote a reall, and not a visionary action, and the power and activiry of the holy Ghost moving and driving our Saviour in it, and to it. Though *Luke's* *ἤνυσεν ἐν πνεύματι*, may more singularly expresse the internall motion, and *Matthew's* *ἐν πνεύματι*, the externall impulsion.

[c] The *Vulgar Latine* reads it thus, Forty dayes, and was tempted of the Devill, joyning the forty dayes to the story of the Verse.

Verse preceding, as that he was in the wilderness forty days before any temptation at all began; *Agebatur*, saith he, *in Spiritu in deserto, diebus quadraginta & tentabatur*; and to the like sense he seemeth to drive the same passage and phrase in *Marks* translating it thus, *erat in deserto quadraginta diebus*, [yea, hee addeth, *& quadraginta noctibus*] *& tentabatur*: But the Text of both the Evangelists is cleare and facil, and sheweth that Christ suffered some temptations for the forty dayes, as well as those three temptations that are mentioned after them.

[d] *Beza* conceiveth that the words, *in the wilderness*, might have been spared, because that having mentioned immediately before, That *the Spirit drave him into the wilderness*, it had been enough to have added, And he was *there* forty dayes, without any more repetition of the word *wilderness* at all: And which is equall to such a conceit, the *Arabick* and the *Vulgar Latine* have left the word *there* out, and read it onely, *And hee was in the wilderness*: But the *Syriack* hath well reserved both, observing belike what they did not, that this duplication or מלוח שונוח (as the Jewes call such passages) is a common and usuall Hebraisme, as *Gen. 39. 20.* *Josephs master put him into prison, and he was there in the prison, &c.*

[e] There are three names of the Devill in this story, *Σατανας*, *Διάβολος*, and *ὁ πεισζων*, *Satan*, *Devill*, and *Tempter*: or *Enemy*, *Accuser*, and *Tempter*: and they doe very fitly and verily fully set out the Devils actions and affections in reference to man; and here all these hellish actions and affections are practised towards him that is God himself.

S. MAT. Chap. IV.

3 And when the tempter came to him, he said, If thou be the Son of [f] God, command that [g] these stones be made bread.

4 But he answered and said, It is written, man shall not live by bread alone, but by [h] every word that proceedeth out of the mouth of God.

[g] The Greeke reads it, *say*, or *speake* to these stones, as
B 2 Numb.

LUKE Chap. IV.

3 And the Devill said unto him, If thou be the Son of God, command that [g] this stone be made bread.

4 And Iesus answered him, saying, It is written, that man shall not live by bread alone, but by [h] every word of God.

The second Part of the Harmony

Numb. 20. 8. and accordingly it is rendred by the *Syriack* and *Vulgar* : for Gods speaking is commanding, and his commanding is operative in things of this nature. And so, *be spake*, or *said*, and all things were made, *Gen. 1.* which the *Psalmist* expresseth, *be commanded*, *Psalm. 148. 5.* And the *Devill* doth purposely and pertinently use this phrase, because he saith instantly before, *If thou bee the Sonne of God*; and if God speake, it must be done.

[g] The difference in number used by the Evangelists, the one saying, *This stone*, and the other, *These stones*, is no strange thing in Scripture, but of common and familiar use, as *Gen. 28. 11.* *Hee tooke of the stones of the place*; which in Verse 18. is expounded, *Hee tooke the stone*: E. *Luke* sheweth, that *Matthews* expression, *These stones*, is to bee understood for one of these stones, as *Judg. 12. 7.* *Jephthah was buried in the Cities of Gilead*; that is, in one of the Cities: And *1 Sam. 18. 21.* *Thou shalt bee my Son-in-law in the two*; that is, in one of the two, &c. And that speech of *Reuben*, *Gen. 42. 37.* seemeth to be to a sense and construction not very farre from this kind, *slay my two sons*, that is, slay two of my sons; for *Reuben* had foure sons at this time, *Gen. 46. 9.*

[b] In the *Hebr.* in *Deut. 8. 3.* from whence these words are quoted, it is *על כל מוצא פי* By every thing that cometh out of the mouth; without any determinate naming of a word: but the *Chaldee* and the *Lxx* have rendred it, by every word that proceedeth or cometh forth: And *Matthew* useth the very words of the *Septuagint.* *Luke* gives the sense of *מוצא פי* rather then the very construction or translation of the words. *מוצא שפה* is *Gods promise*, *Psalm. 89. 34.*

S. MAT. Chap. IV.

5 Then the Devill taketh him up into the [i] holy City, and setteth him on a [k] pinnacle of the Temple.

6 And saith unto him, If thou bee the Sonne of God, cast thy

LUKE, Chap. 4.

5 And the Devill taking him up into an high mountain showed unto him all the kingdoms of the world in a moment of time.

6 And the Devil said unto him, All this power will I give thee, and the

of the four Evangelists.

thy selfe down: for it is written, He shall give his Angels charge concerning thee, and in their hands they shall beare thee up, lest at any time thou dash thy foot against a stone.

7 *Iesus saith unto him, It is written againe, Thou shalt not tempt the Lord thy God.*

the glory of them: for that is delivered unto me, and to whomsoever I will I give it.

7 *If thou therefore wilt worship me, all shall be thine.*

8 *And Iesus answered and said, Get thee behind me Satan, for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.*

[i] *The holy City*, was the common and ordinary name of *Jerusalem*; as *Esay* 48. 2. & 52. 1. *Dan.* 9. 27. *Nebem.* 11. 1. *Matth.* 27. 53. &c. yea, even when it was full of all abomination and corruption; yea, even when the story is relating that it is crucifying Christ, as in the place last cited, yet is it so called, in regard of Gods presence, and his worship which he had placed there: Separatists might doe well to meditate a little upon this consideration. The shekel of *Israel* had an inscription on the one side of it carrying this same title, though not in the very same words, *ירושלם קדושה* *Jerusalem the holy*: The Turks owne the place by the same name and title at this day: and the Papist, in the same notion and nature: But when that worship and religion, and presence of God in them, which he himselfe had planted there was removed, then was *Jerusalem* no more holy then other places: nay, more accursed for their other abominations, and especially for crucifying the Lord of Life: And the Lord buildeth up for himselfe a new holy City, a new *Jerusalem*, when the old one is destroyed; namely, a spirituall building, a City not made with hands, a Church under the Gospel, when that under the Law had undone themselves, *Rev.* 21. 2. &c.

[k] *Πτερυγίων ἱερὸν*: this is understood variously, but it seemeth to meane the battlements of the Temple wherewithall it was ledged round about; as *Deut.* 22. 8. called there *מִקְוָה* an hedge, or, inclosure, as *R. Sol.* renders it: the *Chaldee* expresseth it by the Greeke word *Θύραν*, *מִקְוָה* a case. The *Lxx* by *Σηπιδιον* a *Crowne*. The *Vulgar* and *Erasmus* use *Pinnaculum* here, as our

The second Part of the Harmony

English doth, meaning some spire or broach that shot up from the rooffe. *Camerarius* indifferently takes it for the top or highest part of the Temple, bee it pinnacle, battlement, spire, sane, or what else it would: The Priests used to goe to the top of the Temple, *Talm. in Taanith, R. Sol. on Esay 22. 1.*

S. MAT. Chap. IV.

8 Again the Devill taketh him up into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them.

9 And saith unto him, [1] All these things will I give thee, if thou wilt fall downe and worship [o] me.

10 Then saith Iesus unto him, Get thee hence Satan: for it is written, [p] Thou shalt worship the Lord thy God, and him onely shalt thou serve.

11 Then the Devill leaveth him, and behold Angels came and ministred unto him.

S. LUKE, Chap. IV.

9 And he brought him to Jerusalem, and set him on a pinnacle of the Temple, and said unto him, If thou be the Son of God, cast thy selfe downe from hence:

10 For it is written [m], He shall give his Angels charge over thee to keep thee.

11 And in their hands they shall beare thee up, lest at any time [n] thou dash thy foot against a stone.

12 And Iesus answering said unto him, it is said, Thou shalt not tempt the Lord thy God.

13 And when the Devill had ended all the temptation, hee departed from him for a season.

Marke, Chap. i. ver. 13.

And the Angels ministred unto him.

[1] This helpeth to construe the phrase in Luke, *ἐξ ὧν τὰ ὄντα ἀνέστη*: that it is to bee taken for the Realmes and Kingdomes themselves, which *Satan* shewed him, rather then for the dominion and rule over those realmes: For that expreffion which *Matthew* useth, *All the kingdomes of the world, and the glory of them*, of which *Satan* saith, *All these things will I give thee*, *Luke* uttereth it *τὰ ἐξ ὧν ἀνέστη τὰ ὄντα* & τὴν δόξαν αὐτῶν.

[m] The *Chaldee Paraphrast* on the 91. *Psalme*, out of which this allegation is produced, applyeth the promises made there, to *Solomon*; but *Aben-Exra* to the dayes of the *Messias*.

[n] This phrase seemeth to allude to *Balaams* miscarriage in his

his way, Numb. 22. 25. Now the Devill in this quotation from the *Psalms*, doth visibly and palpably play legerdemaine two wayes. In the allegation it selfe, hee omitteth this clause, *To keep thee in all thy wayes*: For such an action as hee was now tempting our Saviour to, namely, to tempt the Lord, was none of the wayes of Christ. And 2 his allegation reacheth not to take in the words that next follow, *Thou shalt tread upon the lion and adder, &c.* for those directly prophetic of Satans owne ruine and treading down, and hee cannot finde in heart to meddle with them.

[e] The two Evangelists expressions laid together, may make this usefull result and observation, That if to worship before the Devill, be to worship the Devil, (for whereas *Matthew* saith, *if thou worship mee*, *Luke* expresseth it, *if thou worship before me*) sure to worship before an Image, is to worship an Image; whatsoever evasion Popery would make to the contrary: or else let it shew a reason of the difference.

[p] In the Hebrew in *Deut.* 6. 13. & 10. 20. from whence this citation is taken, it is 1. *Thou shalt fear the Lord*, which the Evangelist renders, *thou shalt worship*: 2. The word *only* in the second clause, is not extant. But 1 our Saviour applies the text close to the present occasion; for the Devill had perswaded him to worship him: and hee retorts the Scripture so, as to face the temptation most directly; and since the *fearing of God* containes and includes all mans duty towards God, be it what it wil, whether in affection, or action, and whether in worship, or in holy conversation, our Saviour doth reduce it to such a particular, as was most pertinent and agreeable to the thing in hand: And so parallels might bee shewed in great variety, where one place of Scripture citing another, it doth not retaine the very words to fit the occasion, as *Matth.* 2. 23. translates *Netzer a branch*, in *Isay* 11. 1. *A man of Nazareth*. And that which is *sorrows* in *Isay* 53. 4. hee hath rendred *sickness*, *Mat.* 8. 17. because hee is there discoursing of Christs healing diseases: And divers more of this nature will the Reader take up by his owne observation, so that it is needlesse to insist upon examples. 2 Although the word *only* be not in the Hebrew text, yet is it in the Septuagint,

in.

The second Part of the Harmony

in the place first cited, and it is most ordinary for the Evangelists to follow that copy: And that translation hath warrantably added it, seeing as *Beza* well observeth, so much is included in the emphaticall particle *him*, and is also understood, by comparing other places.

Reason of the Order.

THE juncture and connexion of the two stories of Christs baptism, and of his temptation, and the speedy succeeding of the one to the other, is so cleare and manifest in all the Evangelists, that it were but losse of time to goe about to prove or confirme it; especially since *Marke* hath tyed them so close together with the word *immediately*, that it is impossible to put them asunder. But it is a difficulty that requireth some study and seriousness, viz. how to reconcile the two Evangelists *Matthew* and *Luke* together in their relating of this story of the temptation, they do so much differ in their order. For whereas *Matthew* hath laid that temptation that was on the pinnacle of the Temple, for the second temptation; and that upon the high mountaine for the last: *Luke* hath laid that upon the mountaine for the second, and that upon the pinnacle for the third. And in the laying downe their Texts, I have suffered each to retaine his own order, and have not been so bold as to alter and transpose it.

Now for the reconciling of the difference, and satisfying of the difficulty, let these things be taken into consideration:

1 That the order in which *Matthew* hath laid the temptation is the proper method and order in which they were done and acted. And this is plaine by those particles which hee hath used to expresse the time, which *Luke* hath not done, as *vers. 5. Then* the Devill taketh him; and *vers. 8. Again* the Devill taketh him: which clearly methodize and rank, the second temptation after the first, and the third after the second.

2 That *Luke* was not punctuall in setting downe the order, since he saw *Matthew* had done it before, but hee changeth and inverteth it for speciall reason.

of the foure Evangelists.

3 The reason of his alteration may bee conceived to be this: Hee had in the Chapter and Section preceding, laid the genealogy and proper pedigree of our Saviour at his baptisme, and had drawne his line up to *Adam*: and this hee did in reference to, and in explanation of that part of the promise made to *Adam*, *The seed of the woman*: In this story of the temptations, and of *Christs* victory over *Satan* in them, hee illustrateth the other part of the promise, *Shall breake the head of the Serpent*. Now that he may the clearer explaine that latter part, concerning *Christs* breaking the Serpents head, hee doth not onely shew how hee conquered the Devill in his temptations, as our first parents were conquered by him, but hee also giveth such a hint by this dislocation of the story, that wee might observe that these temptations were agreeable to the temptations by which wee fell; and that this second *Adam* overcame the Devill, in such temptings, as in which the first *Adam* was overcome.

Our mother *Eve* had been tempted of the Serpent, by the lust of the flesh, the lust of the eyes, and the pride of life, as 1 *Job*. 2. 16. By the lust of the flesh, for the woman saw that the tree was good for food; by the lust of the eyes, for shee saw that it was pleasant to looke upon; and by the pride of life, for shee conceived that it was a tree to be desired to make one wise; and she took of the fruit thereof, and did eat, *Gen*. 3. 6.

Accordingly was our Saviour assaulted at this time by the same tempter: 1 Hee would have tempted him to lust of the flesh, when perceiving him hungry, hee moveth him to turne stones into bread. 2 To lust of the eyes, when he shewed and offered to him the glory and pomp of all the kingdoms of the earth. And 3 to pride of life, when he would perswade him from the ordinary way of comming down from the top of the Temple, but would have him to cast himselfe headlong, presuming upon a promise.

The order laid downe by *Luke* is so point-blanke correspondent to the order of those first temptations, that wee may well conceive that the reason of his ranking these in this method, is, that the Reader might compare and consider the one from the other.

The second Part of the Harmony

4 Now the reason why the Devill did not tempt our Saviour in the very same order and method that hee tempted our first parents, is very difficult to determine: But this is plain to observe, that hee tempted him first to workes of power, *to make stones bread, and to fly in the aire*; and when in these hee could not prevaile, then hee tempted him to a worke of sinfull weaknesse, *viz. to adore the Devill*; such is the impudency of the Devill, as even to crosse himselfe in the tenor of his temptations, and if he cannot speed in one, to take up another cleane contrary to it, rather then to faile, and to go away without speeding in what he desireth, if it may be done.

Harmony and Explanation.

OUR Saviour being installed into his function of the Ministry by baptism, and by the unction of the holy Ghost, as the Priests under the Law were into their office by washing and anointing, *Lev. 8. 6, 12.* he beginneth now to act no more as a private man, but as the great High-Priest, the Redeemer, the *Messias*, and Captaine of our salvation, and such an one is he held out in this story; and such an one is he offered to this combate by the holy Ghost: 1 That the worke of the redemption might begin to parallel the fall, for both of them were with temptations. 2 That *Christ* from the very first entrance into his function, might be looked on as the subject of the promise, *Gen. 3. 15.* That seed of the woman that should brake the head of the Serpent in the end, when hee thus bruised him in the beginning. 3 That this beginning of his Ministry might vindicate and glorifie his Ministry all along, when the Prince of this world had come and found nothing in him. And 4 that a greater then *Adam* in innocency might be acknowledged here; for hee by temptations had been overcome, but this in temptation overcame. Other reasons of *Christ* being tempted, referring to men, may be given diverse: As 1. to shew, that even the holiest of men cannot expect to be free from temptations. 2. That *Christ* might teach us how to combate against the temptations.

ptations of *Satan*, namely, with fasting, prayer, and the Word of God. 3. To shew that wee are to overcome through him who overcame temptations for us, as he overcame death for us. 4. For our assurance of help and succour in our tryalls, since our Redeemer was tempted like unto us, as *Heb. 4. 15.* See *Aquin. part. 3. quest. 41. Art. 1.*

Luke IV.

Ver. 1. *And Jesu being full of the holy Ghost.*

For the better understanding of these words, there are two things very materiall to take into consideration. The first is, what need there was of Christs being now filled with the holy Ghost, when *all the fulnesse of the Godhead* had dwelt in him hitherto. And secondly, in what the fulnesse of the holy Ghost that was in Christ, these gifts that were in him did differ from that fulnesse, and from those that were in other men.

For the first, it is to be observed; 1 That by the terme the *holy Ghost*, is to bee understood the Prophetick gifts, where-withall Christ was filled, for the preaching and publishing of the Gospel, as the revealing of the will of God, and working miracles. The expression *רוח חקודש* or *the holy Ghost*, is a phrase and manner of speech used by the Jewes in their writings, and very common and frequent there, and from them must the sense of it bee explained, for from them it is taken, and most commonly and constantly used in their sense in the New Testament: Now the Jewish Authors do constantly mean by it the extraordinary gifts of the Spirit, which hee bestowed upon Prophets and Prophetick men, enabling them for that employment unto which they were called.

As if we should goe about to multiply examples from them to this purpose, we might doe it infinitely.

The *Holy Ghost*, say they, was one of the five things that were wanting in the second Temple, *Massecheth Ioma. cap. 1. cited by R. Sol. and Kimchi, on Hag. 1.8.*

I thou hast sinned that the Holy Ghost dwelleth not on thee, so knowest that I am not drunke, Rali, on 1 Sam. 1.13.

The Holy Ghost was gone from Eli, therefore prophecy came to Samuel, D. Kimch. on 1 Sam. 3. 2.

The Holy Ghost was born in him from that day and forward, and hee uttered Psalmes and Songs by the Holy Ghost that was born in him; for under this generall terme the Spirit of the Lord, is the Holy Ghost and the Spirit of power, or strength, understood, Idem. on 1 Sam. 16. 13. The Holy Ghost rested on the false Prophet, Idem. on 1 King. 13. 20.

Our Wisemen say, before Elias was taken away, the Holy Ghost was in Israel, when hee was taken away, the Holy Ghost departed, R. Sam. Lanjade. on 2 Kings 2.

In all which speeches, and in divers others which might bee produced, it is apparent that the Jewes by this phrase, *the Holy Ghost*, doe constantly and continually intend, Prophetick gifts, wherewith men and women were indued either for the managing of some publike employment to which they were called, or for the suiting to some singular and speciall occasion wherewithall they met. And in this sense is the expression most constantly to bee taken in the New Testament, [when it speaketh not of the third person in Trinity it selfe] as, *Luke 1. 15, 41, 67. Iohn 7. 3. 9. Acts 2. 4. & 8. 18. & 10. 44. & 13. 52. & 19. 2.* and in very many other places. And so is it to bee understood here, that Christ being now to enter upon the publike Ministry of the Gospel, and to act as the great Prophet of his Church and people, hee is at his baptism anointed, and ever after filled with the gifts of the Holy Ghost, befitting so great a work, and befitting so great a Prophet.

Now 2 it is to bee observed, that these Prophetick gifts that the Holy Ghost bestowed upon some particular persons, did really, and very farre differ from the grace of sanctification, which he bestoweth upon all his Saints: They might indeed sometimes bee, and very often they were in one and the same person, but they were very farre from being one and the same thing. For

1. Prophetick gifts were. sometimes in wicked and prophane men, as in *Balaam*, the false Prophet at *Beisel*, *Juda*, &c.

2. These were given for the benefit of others, rather then for

for his owne that had them, but sanctifying grace is given for his benefit chiefly that doth enjoy it.

3. They did not make a man any whit the holier towards God, but onely the more able for some occasions amongst men.

So that by this expression, *Jesus being full of the Holy Ghost*, is not intended any addition of grace or sanctity, which he had not before, but the collation of Prophetick qualifications at the descent of the Holy Ghost upon him, which hee had not till then. For though by the union of the humane nature to the Godhead that nature did partake of glorious and most excellent perfections arising and resulting from that union; yet did it not partake of these gifts or perfections that wee have in hand, because these were not properly fruits of that union, but of a donation: And not things conducing to the satisfaction of God in the worke of redemption, but to the satisfaction of men in his worke of the Ministry: The proper fruits of that union, were the qualifying of the person of Christ so, as that he should bee absolutely without sinne, that hee might exactly performe the Law, and might bee able to satisfie Gods justice, and overcome death; for these were the proper ends and reasons for which such an union was required: but to worke miracles, to expound difficulties, to heale diseases, to teach divinity, to foretell things to come, and the like, were not so properly the fruit of that union, for even meere men have been enabled to doe the same: nor did they so directly tend to the most proper end of the incarnation; namely, the satisfaction of Gods justice, as to the instruction, conviction, benefit, and advantage of men. And therefore although the humane nature of Christ, through the uniting of it to the Godhead, did abound in all holinesse, and wisdom, and graces, as to the knowing of God, and the best things, to the enjoyment of the vision of God, and communion with him, to the being and persisting absolutely without the least corruption, to the entire performing of the whole Law, and to a non-possibility of committing sinne, all which capacities tended towards the satisfaction of Gods justice and mans redemption; yet for the ministration of the Gospel, and for his working upon the bodies, minds, and affections of

men, by teaching, preaching, and working miracles, hee is indued with the immediate gifts of the Spirit, [as it was the way of God to deale with Prophets and prophetick men] which gifts did not so properly accrew from the union of the two natures, as from the unction of the Spirit; The result of the union of the two natures, being more properly acceptance with God in the worke of redemption, and the fruits of this unction being to the acceptance with men in the worke of the Ministry. And whereas it is not to bee denied, but that Christ before the Holy Ghost came upon him at his baptisme had the power of miracles, and Prophetick wisdom in him, as appeareth by his disputing with the Doctors at twelve yeares old, this was through the fulnesse of the holy Ghost that was in him even from his mothers wombe, as it was, and much more then it was with *John* the Baptist, *Lu. 1. 15.* & that with this difference from what it is now, that it was then upon him as on one to be ordained, and now upon him as ordained already to the Ministry.

Now the difference of the fulnesse of the Holy Ghost in Christ from other men, who are also said to have been filled with the Holy Ghost; as, *Luke 1. 67. Act. 6. 5.* may appeare in these particulars:

1 In the measure, which may bee measured, by consideration of the difference of the persons, and of their employments: for Christ was more capable by infinite degrees of the fulness of the Holy Ghost, then meer men were, or could be; and his employment being also so infinitely beyond the employment of men, the measure of the Holy Ghosts fulnesse in him must needs be accordingly beyond all measure.

2 In the manner and vigor of acting; The power of the Prophets in working of miracles was exceeding great indeed, and wondrous, and their descrying and discovering the will of God, and things to come was exceeding wonderfull and sublime, but they could neither do nor tell all things, nor could they ast upon all occasions; but had alwayes their bounds, and had sometimes a recess of the Spirit, or departure of it from them. As *Isaac* can see what shall befall *Jacob* and *Esau* many hundred yeares after, yet cannot know *Jacob* from *Esau* when hee is in his

his armes: And *Jaab* can tell what shall become of all his sons in the last time to come, yet cannot tell what is become of his best son *Ioseph* in his own time for 13. yeares together.

So *Moses* hath power over *Egypt*, yet hath not power over his owne stammering: and the Prophet at *Babel* can command the Altar that it rent it selfe, but cannot command the Lion not to rent him.

Thus to this great gift of Prophecy on men, as to the Ocean, God set its bound, which it might not passe, and so much further might the operating of it goe, and might goe no further: but with *Christ* it was not so. He could work what miracles hee would, when he would, how he would, and on whom he would; hee could reveale all truths, resolve all doubts, cleare all difficulties, know all thoughts, and had no limit of the rigor and asseing of the Spirit upon him, but his own will.

Sect. *Was led by the Spirit into the wilderness.*

Namely into the wilderness of *Judea*. For as that was in mention in the story next preceeding, *Adamb.* 3. 2. 3. and the wilderness being here spoken of, without any further mention what wilderness it was, none can so properly be understood as that of *Judea*, which was last named before.

It is said by *Luke*, that *Jesus* returned from *Jordan*: by the word *returned*, importing that he came back: when hee went to his temptation on the same side *Jordan*: on which hee was baptized: Now that the wilderness of *Judea* lay on that side is more evident then needeth any demonstration. *Chamizim* indeed hath supposed this wilderness where our Saviour was tempted, to have been the great desert of *Horeb* or *Sinait*: and hee giveth these three reasons for it: 1. Because other wildernesses have their distinguishing titles, as of *Ziph*, 1. *Sam.* 23. 14. *Shur*, *Exod.* 15. 22. *Engedi*, 1. *Sam.* 24. 13. &c. but this wilderness of *Horeb* is called the wilderness, by a speciall emphasis, without any other addition, and so is the wilderness mentioned in this story. But this is easily answered, that it wants its distinguishing

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Give title here, because it was named by it a little before, and called the wilderness of *Judea*.

2 Because saith he, *Mark* saith, that Christ in this wilderness was with the wilde beasts: now in other wildernesses there are either dwellings of men here and there, or they are not altogether remote from the converse of men; but in the great desert of *Horeb* there were onely wilde beasts, as there are mentioned to have been here.

Answer. *Mark* when hee saith, Christ was with wilde beasts, doth not therefore inforce that that wilderness was without either men or dwellings; But 1 That Christ for that time avoyded both the one and the other; and kept himselfe in the wildest places, and most retired from humane society. And 2 the Evangelist seemeth to regard rather the state of Christ, then the state of the place: and to shew Christ to bee the second *Adam*, as in the temptation which hee was now about, so in his safety and security among the wilde beasts [as *Adam* in innocency had been] and they hurt him not. The wilderness of *Judea* had indeed both cities, and villages, and dwellings of men in it, but withall it had some places wilde in it without any such habitations; and it had wilde beasts in it in those places, *1 Sam. 17. 28. 34. 2 Sam. 23. 20. Jer. 49. 19.*

3 By this supposall [he addeth] that this wilderness where Christ was tempted, was the great desert of *Horeb*; there is a faire answerableness found out, betweene this story, and the story of *Israel* in that place, and betwixt this fasting of Christ and of *Moser* and *Eliu* in the same desert. *Answer:* it is true, there would be so indeed, but the being of the thing cannot be grounded upon this correspondency; but this correspondency must bee built upon the thing first found so to bee: and if this may argue for *Horeb* desert, we may as well argue for *Judea* wilderness; for those the fore tryalls of *David* under the persecution of his enemies, and other wise may be as fit parallels to harmonize with this temptation, as *Israel*'s being in that desert, *See 1 Sam. 17. 34. & 23. 14, 19, 24. & 24. 1. Psalm 61. in title, &c.*

Mark

Mark 1. ver. 13.

And was there forty dayes tempted.

For these forty dayes together, *Satan* was tempting him invisibly, and did not yet assume any visible or conspicuous shape, which at the end of forty dayes hee did; and so is *Matthew* to bee understood, when hee saith, *The tempter came to him*, that is, in an apparent and visible forme.

Now if wee look upon the time and place, and Christs present posture, wee may see what materialls or occasions the Devil had to frame these his invisible temptations of, all this while.

1 The time of the yeare, was from about the middle of the moneth *Tisri*, six weekes forward, that is, from the beginning of our *October*, till about the tenth of our *November*, and then was the cold increasing, the nights growing long, and the winter driving on apace; and but very comfortlesse subsisting in the open plain of a desert wildernesse.

2 The place of our Saviours residence all this while, bee it where it will in the wildernesse of *Judea*, whether two miles from *Fericho* at *Quarantania*, as it is pointed out by some, or further southward along the banks of the *dead Sea*, as the more desert place, or wheresoever else, it was in the company and danger of wilde beasts, and no humane company neare him to comfort him, nor house to shelter him.

3 His posture in this time and place was not only in a fasting, but in an impossibility of getting sustenance unless by miracle; in solitude, in want of company, in want of necessaries, and in a condition that made a life as comfortlesse, as likely might be.

Upon these outward occasions as fit opportunities for such a matter, *Satan* would bee busie with his suggestions to inject them into Christ if it had been possible, either to have moved him from that resolved worke upon which he was, or to have moved him to the acting or entertaining of something which should not have been.

And herein did these forty dayes and nights fasting of our Saviour, exceedingly out-goe the like dated fastings of *Moses*

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and *Elias*. For hee did not onely fast, but he was in continuall watching and constant combate with *Satan*, and did not so much as enjoy the repose of his body, or of his thoughts in rest and contemplation, as *Moses* and *Elias* had sweetly done in their fasts, without such disturbance.

Compare the combate in *1 Sam. 17. 16.*

Luke 4. ver. 2.

And in these dayes hee did eate nothing.

Matthew mentioneth the nights of his fasting, as well as the dayes, that it might be distinguished from the ordinary fastings of other men, who though they ate nothing of all day, yet at night they did, *1 Sam. 14. 24. 2 Sam. 1. 12. &c.* But the fast in *Susan* was for three dayes dayes and nights, *Esth. 4. 16.* Now this long and miraculous fast of Christ was not for imitation, no more then were the like of *Elias* and *Moses*, but as theirs was, so was this for another end: For as *Moses* fasted three times forty dayes and forty nights at his giving of the Law, and setting of religion, that the authority of the one, and the honor of the other might bee the more advanced; and as *Elias* fasted forty dayes and forty nights at his restoring of decaying propheticie, and beginning of a reformation, that the one and the other might bee the more dignified in the hearts of the people, upon this very consideration, that the agents in these things, did as it were for a preface to the acting of them, lead so Angelicall and miraculous a life for so long a time:

So was this like action of our Saviour for the greater honor and authority of the Gospel which he was now to preach; when hee that preached it, had led so long the life of an Angel without meat and drinke, had foiled the Devill upon the greatest advantages imaginable, and had dwelt among the den of wilde beasts, and was not hurt by them; compare *Esay 11. 6.*

Thus did *John the Baptist* begin the Gospel with wondrous abstemiousnesse, and *Christ* with miraculous abstinence, both of them thereby not onely honouring the Gospel which they preached, but also thereby instructing them to whom they preached it: *That the kingdome of heaven is not of meats and drinks.*

drinks. 2 That man is not to live by bread onely, but by the Word of God. And 3 that the liberty of the Gospel is not licentiousness, but liberty of another nature.

Sect. And when they were ended he afterward hungered.

It is not so said either of *Moses* or *Elias*, though the same thing were true likewise of them; but it is expressed thus of *Christ*: 1 To evidence his humanity. 2 And chiefly to give light unto the story following, namely, to shew that *Satan* took occasion for his first proposall to turne stones into bread, from *Christs* hungering. And 3 that this and the first temptation might be paralleled, where *Satan* assaulted *Eve*; when she now began to hunger, and it was eating time.

Matth. 4. ver. 3.

And when the tempter came to him.

Now is the seed of the Woman and the Serpent met visibly together, and the enmity which was set betwixt them from the first day of *Adam*, is now breaking into an open combate. And the Evangelist in the Epithet, *the Tempter*, doth plainly call us to take notice of the first temptation, that occasioned the fixing of that enmity. The Devill now appeareth to *Christ* in a visible shape, as he had done to *Eve*; but in what appearance, the text is silent: It is most likely, like an Angel of light: and as shee was deceived by him in taking him for a good Angel, in the trunk of the Serpent; so that hee goeth now about to deceive *Christ* also in the representation of a glorious Angel: For in that he requireth *Christ* to worship him, and promisseth him all the kingdomes of the world, it is very unlikely that he carryed the image of a meere plaine simple man, or of any brute beast; for for either of them it was most improper to make any such overture: but that he carryed indeed a humane shape, but with that lustre, majesty, and gloriousnesse, that the holy Angels used to appeare in, *Judg. 13. 6*. For that the Devil can transform himself into such a fashion and garb, the Apostle doth tell us.

Sect. *Hee said, If thou be the Son of God.*

Hee tempteth *Christ* under the notion of his two natures, twice in reference to his Godhead, *To turn stones into bread, and to fly in the aire*, workes of divine power; and once in reference to his manhood, to fall downe and worship him for worldly preferment, an act of humane sinfulness and weakness. When the Devill doth twice use this expression, *If thou bee the Son of God*; it argueth not that hee was ignorant who *Christ* was, as some conceive, [for the miracle of his birth, his adoration by the Wisemen, his wisdom at 12 yeares old, the voice from heaven, and his safety among wilde beasts at this time, shew that impossible.] But concluding the thing it selfe to bee so, hee argueth from it to perswade *Christ* to act as the Son of God, and to doe things miraculously. And the *If* in his speech is not so much of doubting as of assurance, as the *If* in those words of *Lamuch*, *If Cain shall bee avenged seventy fold*; and hee forceth it as the consequence upon a thing undoubted, *Seeing thou art the Son of God, as the voyce from heaven did proclaime thee, it is very agreeable to thy so being, that thou shouldst exert thy divine power, and command these stones into bread for the satisfying thy hunger.* And so in the other temptation that carryeth the same front, *Seeing thou art the Son of God, it is very fit thou shouldst act according thereunto, and not goe downe the staires as men doe, but cast thy selfe headlong, and shew thy power.* In both which temptations, though a close perswasive to distrust Gods provision for him in the wilderness, to rely too much upon second causes, and to presume without warrant upon a promise, bee included, yet *Satans* maine bent and aime is to move him to act according to the dictate and direction of the Devill. And as hee had perswaded *Eve* from the commandement of God, to follow his advice, so would he faine do *Christ* from that work and injunction which God had laid upon him, for the Ministry, and for mans redemption, to doe things tending nothing at all to that purpose, but rather to vain-glory and self-exalting, and the Devill had had enough if he could have moved the Redeemer to have acted any thing upon his instigation. *Ignatius Martyr,*

Martyr, Hilary, and others of old; and Beza, Chemnitius, and some others of late, suppose that Satan knew not yet the myſtery of the incarnation [no more then the Diſciples did till after the reſurrection,] but that he propoſeth this, If thou be the Son of God, as doubting of the truth of the thing, and ſeeking to bee reſolved in it: nay, that by the phraſe, the Son of God, is to bee underſtood, and was ſo in Satans apprehenſion, onely a very holy, and an extraordinarily qualified man; as whereas the Centurion calls Chriſt the Son of God, Mat. 27. 54. Luke expreſſeth it onely a righteous man, Luke 23. 47.

Answer 1. It is moſt true indeed, that the myſtery of the Incarnation is a myſtery moſt high and deep, and which created underſtandings cannot fadome, and that the Diſciples were exceedingly ignorant of it, till more then fleſh and bloud revealed it to them: but yet for all this, the Angels good and bad might know the truth of the thing, though they could not reach the myſterie of it: and the Diſciples have ſome light of it before, though they had the more perfect underſtanding of it after the reſurrection, as ſee *Matth. 16. 16.* The Devill was not ignorant of the Angels proclaiming him *Chriſt the Lord,* or *Jehovah, Lu. 1. 16, 17. & 2. 11.* of an Angels and Gods proclaiming him, *The Son of God, Luke 1. 35. & 3. 22.* Of the Prophets calling him, *Jehovah, Jer. 23. 6. And the mighty God, and Father of eternity, Eſay 9. 6.* and an hundred ſuch expreſſions as theſe, which could not but put him paſt all queſtioning, who it was with whom he dealt.

2. It is true indeed that the Church and people of God are called *his ſonnes*, but it will bee hard to finde this applyed to any one particular perſon, or ſingle man in all the Scripture: That in *2 Sam. 7. 14. Pſalm 89. 28, 27.* is readily knowne to be ſpoken of *Chriſt*, and that in *Luke 3. 38.* wee have explained before.

3. It is likewiſe true, that whereas the Centurion in *Matth. 27.* is brought in, ſaying, *This was the Son of God, Luke* hath brought him, ſaying, *This was a righteous, or juſt man;* but muſt it therefore follow, that hee tooke him not for *the Son of God,* but that hee called him ſo onely becauſe hee was a holy man? In very many of the Evangelists, various expreſſions, we are not

always to take the one to meane the other, but wee must take them both in their proper sense to make up the full sense, as will fall to bee observed in divers places; And so is it to bee done here: The Centurion and his company upon the sight of the wonders that attend our Saviours death, concluded that not onely he was a most holy man, but some rose higher, and sure, say they, *Hee was the Son of God*. Compare and examine the places.

Now the daring impudence of the Devill, thus to assault and assaile him whom he knew to be the Son of God, will bee the lesse wondrous and strange, if wee consider [jointly with his pride, desperate wickednesse, and malice] the ground that hee might think he had to undertake such an attempt as this, to goe about to foile him, who his owne heart told him was *the Son of God*: And that was from those words of God in the garden to him, when upon the denunciation upon him, that the seed of the woman should breake his head; yet God tells him withall, *That hee should bruisse his heele*. Hence did his impudence take its rise to doe and dare what hee did and dared at this time; and the having this very passage in ones eye and consideration upon the reading of this story of the temptation, will helpe exceedingly to cleare, inlighten and explaine it. For whereas two maine scruples may arise about this temptation, [besides this that wee have in hand of the Devills daring to assault Christ thus] namely, how chance it was now, and not before, and why it is said by *Luke* after these temptations, that *the Devill departed from him for a season*; the consideration of this thing doth give much satisfaction to both these doubts. For, it is indeed some matter of wonder that *Christ* should live to thirty yeares; and the Devil never attempt to tempt him of so long a time; but should now come to assaile him, when he had a testimony from heaven that hee was *the Son of God*; and when hee had the fullnesse of the Spirit in him above measure, which were greater disadvantages to *Satan* then ever; but the reason was, because that now *Christ* was offered to the Duell in an apparent manner; which he never had been before, to try that mastery with the Devil about *breaking and bruising head and heele*: and the Devil having an assurance that he should bruisse his heele, undertakes the

the combate, and dares bee thus impudent. And 2 when hee saw that he could not prevaile with him this way to bruiſe him, namely, by temptation, hee departs from him for a ſeaſon, till he can finde an opportunity for another way to doe it, namely, by open and actuall perſecution.

Sect. *Command that theſe ſtones bee made bread.*

To change the forme of a Creature is the greateſt miracle, as comming neareſt to creating: and therefore when the power of miracles was firſt given, the firſt that was wrought was transforming, *Exod.* 4. 3. And ſuch a one was the firſt that was wrought by our Saviour, *John* 2. 9. The Devill therefore aſſaying *Chriſt* in a worke of wonder, tryeth him in one of this nature: and when hee cannot move him to ſhew his power upon another Creature, in changing the form of it in this temptation, hee ſeeketh in the next to move him to ſhew his power upon his own body, in altering the quality of it, and making it fly.

Now to enquire what finnes they were that the Devill would have perſwaded him to in this temptation, *in turning ſtones into bread*, whether to gluttony, or diſtruſt of providence, or what els, is not ſo material and pertinent, as to conſider why he tryed him firſt by ſuch a manner of temptation. And the ſatisfaction to this is facill and obvious; namely, 1 becauſe hee tooke advantage of his preſent hungry. And 2 becauſe he had ſped ſo ſucceſſively to his own mind, by a temptation about a matter of eating, with the firſt *Adam*, he practiſeth that old manner of his trading with the ſecond.

Verſ. 4. *It is written.*

This is the firſt ſpeech that proceeded from our Saviours mouth, ſince his entrance into his Miniſteriall function, that is upon record, and though it be very ſhort, yet is it very materiall for obſervation of theſe things:

1 That the firſt word ſpoken by *Chriſt* in his miniſteriall office is an aſſertion of the authority of Scripture.

2 That

2 That he opposeth the Word of God as the properest counterer against the words of the Devill.

3 That he alledgeth Scripture as a thing undeniable and uncontrollable by the Devill himself.

4 That he maketh the Scripture his rule, though he had the fulnesse of the Spirit above measure.

Sect. *Man shall not live by bread onely, but, &c.*

Hee doth most properly and divinely produce this place of *Moses, Deut. 8. 3.* it being a Lesson which the Lord had read to *Israel*, when they had fallen into, and in a temptation, not much unlike to this that *Satan* would have tript *Christ* in at this time: Now the sense of the Text alledged is somewhat controverted; some take it to meane, that man hath not onely a life of the body to looke after, which is sustained by bread; but also, and rather a life of the soule, which is supported by the Word of God: And some againe, by the Word of God, understand the Word of Doctrine; others, the Word of Gods power, providence, and decree, as meaning that mans life doth not depend upon bread onely, but that God can support and sustain it by other meanes as hee shall see fit. Any of which carry a most proper, and a most considerable truth along with them. But the most facill interpretation of these words, and the most agreeable to the context in *Moses*, with which they lye, is, by every word that proceedeth out of the mouth of God, to understand Gods commandments, by the observing of which a man shall live, prosper, and it shall goe well with him: for to this sense the first verse of that Chapter in *Deuteronomy* speaketh, *All the commandments that I command thee this day, shall ye observe to doe, that ye may live, &c.* Now our Saviour retorteth this in this sense, against the Devils temptation, that incited him to have turned stones into bread; 1 To shew that it was his meat and drink to doe the will of him that sent him, and to finish his work, as *Job. 4. 34.* And 2 that obedience of Gods commandments is more properly the way to live, then by the use of the Creature.

Matth. 4. ver. 5.

Then the Devill taketh him up.

Here it is controverted, whether this were done really and truly, or onely in vision and apparition. And there bee that assert the latter, conceiving that *Christ* was brought no otherwise to the pinnacle of the Temple, or to the high mountaine, then *Jeremy* went to *Euphrates* to hide his girdle, *Jer.* 13. or *Ezekiel* slept on his right, and left side, &c. *Ezek.* 4. or other things of this nature mentioned in Scripture, which it is past all deniall, were done onely in vision, *vid. Janſen. in loc.*

But that these transportings of our Saviour from place to place, were really and actually done, even in the body, and not in vision, may be strongly confirmed by these considerations.

1. Otherwise they had been no temptations, which the Evangelists tell plainly that they were: For what had it been for *Christ*, to have seen a thousand of such things as these in a vision, and to have nothing more to do with them, but onely see them; what temptation could this bee to him?

2. The next place that we heare *Christ* was in after the temptations were finished, was beyond *Jordan*, as shall bee shewed in the next Section: now it will bee hard to finde how hee was got instantly after his temptations to the other side *Jordan*, if hee were not carryed thither in the next temptation after this that is now in hand. For in the temptation before this, hee is in the wilderness of *Judea*; in this temptation hee is at *Jerusalem* on the top of the Temple; and in the next on the top of an high mountaine; and the next tydings of him after is, that he is beyond *Jordan*.

Now this taking him up, was bodily, and locally, and really, the Devill catching him up into the aire, and carrying him in the aire to the battlements of the Temple, and from thence in the next temptation to the high mountaine: And here may the Reader fix his meditations upon foure or five materiall things very pertinent and profitable to consider of upon this passage.

As 1. the horrid impudency of the Tempter, that cannot
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but

but suppose him *the Son of God*, and yet dare assaile him as the basest of men.

2 The wonderfull humiliation of the Redeemer, that was even now proclaimed *the Son of God* from heaven; and now is hurried by the Devill in the face of heaven.

3 The power of evill Spirits over mens bodies, if they bee permitted, and let loose to exercise their power upon them.

4 The constant and continued providence shewed in our preservation, that we are not hurried away bodily by *Satan* every moment, who is thus busie here even with our Redeemer, who was *the Son of God*.

5 That in all the Scripture there is no mention of the like story, that the Devil ever thus carryed any man in the aire, unless he had first bodily possessed him: For having first done so, it is said of the poor wretch among the *Gadarens*, That *he was driven of the Devill into the wildernes*. And so, we have observed elsewhere, that it is probable that the Devill tooke *Judas* into the aire, and there strangled him, and threw him downe to the earth, and burst out his bowells, for the Devill was bodily in him before: but for one not possessed to bee so transported from place to place, by the evill spirit, is a thing that hath no parallel in all the Scripture from end to end. Now whether it bee not probable that the Devill would have possessed our Saviour bodily, if hee could have done it, and when hee could not doe it, betook himself to this violent Rapture of him, be it also referred to the Readers consideration.

Seet. Into the holy City, and setteth him on a pinnacle of the Temple.

There are two maine scruples and questions arise out of these words: 1. Why the Devill bringeth *Christ* to this place in this temptation. And 2. whether his flying in the aire, and standing on the Temple, were visible, or no.

As to the first; It cannot bee doubted; but something more was in the Devills thoughts when hee brought our Saviour hither, then meerly his precipitation, or casting downe headlong, or flying in the aire: For had that been all, hee might have
have

found promounts, rocks, precipices by hundreds, from whence to have got him cast downe, would have served the turne, as well as from hence, if his precipitation had been all that was intended and aimed at. But certainly there was some reflecting in *Satans* minde upon the very place, as well as upon the very thing. And that being apprehended what it was, if it be possible to apprehend it, it will helpe to resolve both the questions at once. Conjecture is all that wee can goe upon here, and it is better to conjecture at *Satans* minde in such a thing as this, then to be acquainted in it; and in a matter of this nature if one faile in conjecture, it is as excusable on that hand, as it is difficult to hit aright on the other.

1. Therefore it may bee conceived, that the Devill according to his constant practise, would make the utmost advantage hee could of his deceits in this passage and temptation: and that hee meant not onely evill to our Saviour, whom hee had in hand, but some delusion also to the men of *Jerusalem*, amongst whom hee brought him: For why should he take him from the solitude of the wilderness, into the middle of a City, if hee meant no more then what hee might have equally acted in that solitariness? or why should he set him upon the Temple, if he intended no more then what he might have done upon any precipice in the desert.

2. It seemeth therefore, and is very probable, that our Saviour as hee flew in the aire, and as hee stood on the Temple, was visible and conspicuous to the eyes of the people: and that *Satan* acted thus, that the people might bee deluded with some misapprehensions concerning him. And truly I cannot but conjecture, that hee intended to deceive them with misprision concerning *Elias*, who was so much in their thoughts and expectation, to come personally as the fore-runner of the *Messias*: For he having been rapt away into the air, and so into heaven, when the Lord tooke him from the earth, as is related in the story of his translation, 2 *King*. 2. how readily might the people have their thoughts on him, when they saw a man in a mantle flying in the aire, and taking his pitch upon the Temple, and away again? and this they might be deceived in the rather, because of the misconstruction which they blindly made of those words of

the Prophet, *Mal. 3. 1.* Of the Angel of the Covenant coming to the Temple, which they understand of *Elias*, as see *D. Kimch. in loc.* But it will be said, what could *Satan* gaine by this deceit? Why, this, that they would be confirmed in the mistake of *Elias* his personall coming at the last to converse among them, and so the preaching of the Baptist, and the appearing of Christ after him would be the lesse regarded.

3. Now the acting of the Devill in reference to *Christ*, affords us these considerations:

1 That whereas in his former temptation, hee would have injected into *Christ* diffidence and despaire in God, now would hee doe the cleane contrary, and instigate him to presumption; then would he have suggested that God was mindlesse of him, and that there was no trust to bee had in providence, for he must either turne stones into bread, or be without: but now hee will have him to cast all upon providence and promises presumptuously, and neither to use any meanes, nor regard any rule.

2 That the Devill doth here somewhat parallel his first temptation of our first parents, for that was in the garden a place of happinesse, this is on the Temple the place of holinesse; that in the paradise of delight, this in the paradise of Religion.

3 That though the Devill could set *Christ* on the top of the Temple, yet could hee not throw him off. Our Saviour refused not to suffer him to bring him to a temptation, but he would not suffer him to have the least power over him in it: either to perswade him into the least sin, or to cast him into the least danger.

4 Whereas *Christ* had used Scripture to him before, he useth Scripture to *Christ* now, and so goes about to assault him with his own weapon.

5 That hee might the more feisibly cast him upon a presumptuous relyance on the guard of Angels, he hath now brought him to a place as likely to have Angels ready about it, as any place under heaven: for where might they more readily bee thought to be, then about the Temple?

What part of the Temple it was that *Christ* was set upon at this

this time, it is in vaine to goe about to determine, whether on some turret of it, as is conceived by some; or on the battlement ledge, as by others; or on some of the flying eanes, as by a third sort; or on the sharpe broches that were set there to keep off birds, as by a fourth: it is as little materiall, as it is little determinable, onely take this testimony of Josephus concerning the terrible height of some part of the Temple, and then bee it left to ruminare upon. Hee speaking concerning the South side of the Temple, and of the *bramim* sea, the Kings porch there, hee saith thus; *It was one of the most renowned workes under the Sunne; for there being a great depth of a valley, even not so be seen to the bottome of; if any one above looked downe: Herod raised a vast height of a Parah over it, so that if any one from the roose of it looked downe, extraordinary in Eximius rūs & leas is aulphm rē Cudōr: his head would bee giddy, his sight not reaching to the unmeasurable depth.* Antiq. lib. 15. cap. 14.

Verf. 8. Again the Devill taketh him up into an exceeding high mountaine.

It is as undeterminable what mountaine this was, as it is what part of the Temple it was that hee set him upon, and it is as little materiall: Onely this is conceivable upon good probability, that this mount was beyond *Jordan* eastward, because the first appearing of *Christ* after this amongst men, is at *Bethabara* on that side, *Joh. 1. 28.* Now whether it were *Pisgab*, *Nabo*, *Horeb*, or what else, is but lost labour to make enquiry, because we are sure we cannot finde, onely this againe is worth our thoughts, to compare together the being of *Moses* in the Mount with *God*, and the being of *Christ* in a mount with *Satan*: and the Lords shewing to *Moses* from an high Mount, all the kingdomes of *Canaan*, and saying, *All these will I give to the children of Israel;* and the Devils shewing to *Christ* all the kingdomes of the earth; and saying, *All these will I give thee, &c.*

Sec. And power him all the kingdoms of the world.

Here are two things mainly considerable: 1 The object represented to the eyes of Christ. And 2 the manner of Satans representing it: The first, the text expresseth to be *all the kingdoms of the world*, and the glory of them: upon which, if wee come to ponder, by weighing and considering the state of the world at this time, it will appeare, that the object that the Devill presented Christ withall in this spectacle, was *Rome*, her Empire and glory. For 1 That Empire is called by the very name of *all the world*, Luke 2. 1. and the very same word that Luke useth to expresse it there, hee useth here, *απογεγονότα* *πάντων τῶν βασιλείων* there; and *πάντας τοὺς βασιλείας τῆς οἰκουμένης* here.

2 Where was there any pompe or worldly glory to bee scene any where upon all the earth at this time, but what belonged to the *Roman State*? nay, where was there almost any Country or kingdom, but was within the compasse and dominion of that Empire? or where was there any power or rule [as Luke uttereth it *οὐκ ἔστιν ἰσχυρὸν αὐτῷ*] either comparable to the power and rule of that State, or indeed where was there any power or rule that was not now under it? The *Roman* stories that describe the State of *Rome* at these times, doe give an abundant account of her wealth, pompe, power, revenues, extent, and largenesse even to the amazement of the Reader, they were all so vast: and they doe so commonly and familiarly call the *Roman* Empire, *the Empire of the whole world*, that scarce any thing is more ordinary among them: Let but one bee a taste of the rest, and let us take up all in little, in that prayer that *Paterculus*, a man that lived in these very times, makes in reference to *Tiberius*, who was Emperour and Lord of this vast pomp and power at this very present, in the conclusion of his Book: *Voto finitendum volumen sit. Jupiter Capitoline—Gradive Mars—Vesta—Et quicquid numinum hanc Romani Imperii molem in amplissimum terrarum orbis fastigium extulit. —destinate successores quam seriffimè sed eos quorum cervices jam fortiter suffimendo terrarum orbis Imperio sufficiam quam hujus suffecisse sensimus.*

3 If *Satan* had claime and interest in any place, state, or pompe under heaven, it was in *Rome* and her appurtenances: and if those words of his which *Luke* hath added, *All this glory will I give thee, for that is delivered to me, and to whomsoever I will give it*, were true of any place, it was true of this. For, first, observe the characters and decipherings of *Rome*, as it is set out in Scripture, and see whether it carry not the very image and superscription of the *Dragon* upon it. In *Numb.* 24. 24. the first place that it is pointed out, it is doomed to eternall perdition; for both Jewes, and even some Romanists themselves, understand *Rome* by *Chittim* in that place. In *Isa.* 11. 4. it is called *The wicked one*, as the Chaldee Paraphrase there: And *Paul*, 2 *Thess.* 2. 8. doe expound it. *The abominable armies*, *Dan.* 9. 27. *The abomination of desolation*, *Matib.* 24. 15. *The mother of fornications and abominations of the earth*, *Rev.* 17. 5. &c. Secondly, observe that in it was met together all the cruelty, bloodinesse, and persecution that was in the foure bestiall Monarchies, that were enemies to the Church before *Christ*s first comming, *Dan.* 7. compared with *Rev.* 13. And thirdly, observe that this was the seate of *Satan*, *Rev.* 13. 2. and that he gave his power, and seat, and authority to the beast of this City. That this was as his speciall heritage, and his heire apparent, the singular seed of the *Serpent*, *Antichrist* was to arise here. And lastly, observe, that the Kingdome of *Christ*, and the opposite kingdome of *Antichrist* were both now beginning, and that now the *Serpents* head began to bee in danger, according to the prophecy so long agoe, *Gen.* 3. 15.

Now after all these considerations may the Reader take up some such hints as these; and enlarge them in his own thoughts, according as hee findes them fixing on his thoughts, and worthy meditation.

1. How probable it is that *Satan* when he made this offer to our Saviour, doth intentionally point out this very Anti-christian City and her glory.

2. How much truer hee speaketh, then hee commonly doth, or is commonly observed to doe here, when hee saith, that all that power was delivered to him, and he might give it to whom he would.

3. How hee doth offer to seat *Christ* in the very throne of *Antichrist*, and would perswade the singular seed of the woman, to become the singular seed of the Serpent, and his owne heire placed by himselfe in his own seat.

4. How by this cursed overture, hee would have stopped and stifled the Gospel in the very beginning and rise of it, by choaking the great Preacher of it with all the power and pompe of the *Roman* state.

5. How, that he might prevent the breaking of his own head by the kingdome of *Christ*, he striketh at the very head of *Christ*, tempting him with the glory of the kingdom of *Antichrist*; and would have him to doe as *Antichrist* would doe, tall downe and worship the Dragon.

6. How *Rome* is laid by the Devil for a stumbling block in the way of the Gospel, as soone as ever *Christ* appeareth towards the preaching of it.

7. How when *Satan* cannot at the entrance of the Gospel, perswade *Christ* by all the pompe of *Rome*, to do like *Antichrist*, hee setteth up *Antichrist* at *Rome*, to bee an enemy to the Gospel, in all the continuance of it.

8. Compare *Christ*s refusall here, with the Jewes choice hereafter, *Joh. 19. 23*. Here hee is offered to bee the *Cesar* and Lord of the *Roman* Empire, which hee refuseth; there hee is refused, and *Cesar* preferred before him.

Now for the resolution of the second *Quare*, viz. After what manner *Satan* represented this object before him, these things may bee considered:

1. That it is not possible that this was a reall and a very representation of these things indeed, for divers things doe contradict it: For, first, there is scarcely any mountaine under heaven from whence any one kingdome can bee viewed over: and if there were, there is scarcely any eye under heaven that could view it. And whereas the Devill brought *Christ* into an exceeding high mountaine when hee would shew him this spectacle, it was rather to colour the delusion, then to realize the prospect; for what hee shewed him from that mountain, and as hee shewed it him, hee could have presented it as well upon any flat or valley. For,

Secondly,

Secondly, *Matthew* saith, that hee shewed him not onely all the kingdomes of the world, but also the glory of them; now this clearly argues that *Satan* presented something, more then could bee seen in a common prospect. For though it had been possible for any eye to have scene all the kingdomes of the world, that is, all the Countreys of them as they lye, yet would not that view and prospect shew their pompe and glory. Hee that from *Highbate* vieweth *London*, seeth the City; but he that will behold the glory of *London*, must goe into it.

And thirdly, *Luke* addeth, that he shewed him all these things in a moment of time: by which very expresseion he seemeth to intimate, that here was something different from common prospecting or beholding: for men looking upon a goodly prospect from an high place, view it successively, one part after another, and must turne themselves round; and if they will look further then that place will suffer them, they must remove to another hil where that prospect terminates: but here all this vast object of all the kingdomes of the earth is presented at one view, in a moment of time.

2 Therefore there was some jugling and delusion of the Devill in this businesse, and hee rather presented an object of his owne framing, then the eyes of Christ tooke up the sight of these kingdoms as they really were. And it is far more proper to conceive thus of this matter, then either to understand these kingdomes for the spirituall kingdomes of Sins, as some doe, and to little sense, or to thinke that his shewing these earthly kingdomes and their glory, was but pointing out where such a Countrey and Kingdome lay, and telling what wealth, pompe, and power it was of, as it is interpreted by others. Nor is it any derogation to our Saviour at all, to conceive, that delusion was practised and proposed to him in this matter, any more then it was derogation to him, to be assaulted and used by the Devill in the other temptations. For,

1. Though here had been *deceptio visus*, and our Saviours eyes had taken and received this, as a reall and a true object, which was but fictitious and phantasticall, it had but shewed the truth of his humane nature, and neither sinne nor imperfection at all. For, 1. Error of sense simply considered, is not sinne.

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And

And 2. such a thing as this might have been done to *Adam* in innocency, seeing *deceptio visus*, or error of any other sense, is *consequens nature*, rather then *fructus peccati*; an invincible necessity in the finiteness of our nature, rather then any proper issue or fruit of sinfulness.

2. But our Saviour was so fully acquainted with the legerdemaines of the Devill, and with the course of naturall things, as that hee could not bee thus deceived by shadows, but judged of this prospect according as it was indeed, ayrie, delusory, and phantasticall, though the Devill presented it to him under the notion of reall.

III. Now the acting of *Satan* in this delusion, was, the framing of an ayrie *Horizon* before the eyes of *Christ*, carrying such pompous and glorious appearances of Kingdomes and States, and royalties, and riches in the face of it, as if hee had seene those very kingdomes, and their very State indeed. For this prince of the aire doth most commonly worke his delusions by that element, when hee frameth them to the outward senses. And that expression used by the Apostle, *The Prince of the power of the aire*, Ephes. 2. 2. is worth the looking after to this purpose. Κατὰ τὴν αἰῶνα τὴν νόμον τῆς, κατὰ τὴν ἀρχὴν τῆς ἐξουσίας τῆς αἰῶνος, *In time past yee walked according to the course of this world*, [*Secundum seculum mundi hujus*, doth the *Vulgar* and *Erasmus* render it, and it may bee with reference to the worlds age of *Heathenism*] according to the Prince [which the *Syriack* explaineth, *as is the will of the Prince*] of the power of the aire: or according to *Beza*, *Secundum Principem cui potestas est aeris*: Now what is to be understood by, the power of the aire, is of doubtfull and various conjecture; whether to take it for *darknesse*, or for the power that the Devill hath upon that element, or, which I rather conceive, for the *principality of the aire*, that is, for the *Devills*; for in that sense the word ἐξουσία commeth so oft in Scripture, that it were needlesse to exemplifie, yet see *Luke* 4. 6. *Rom.* 13. 1, 2. &c. And according to this construction, the phrase, *the Prince of the principality of the aire*, is but the same with that in *Marke* 3. 22. *the Prince of Devills*: And so the scope of the Apostle should intend this, to make a gradation, or to heighten the conception of the *Ephesians* former impiety, by this

this aggravation, that they walked not onely according to the garbe of the world, but according to the will of the very prince of Devils; and *ἐν τῷ αἵματι τοῦ διαβόλου τούτου κόσμου*, *this world*, and the *principality of the aire*, to stand in *Antithesis*, one to another, for the visible world of men, and for the invisible world of Devils, and *αἰὼν* and *ἀρχὴν*, to stand in the like opposition, for the rule and course of the one, and for the Ruler and Prince of the other. But bee the sense of the expression which of these it will, it holdeth out the dominion and power that the Devill hath in the aire, and upon it, which hee exerciseth accordingly, sometimes in reall and very sensible effects indeed, as in raising stormes and tempests, and sometimes in delusive and phantastick apparitions, as in the thing in hand, and in the blood and frogs of *Egypt*, which the forcerers produced: Now in the exhibition of such phantasmes as these, hee doth a threefold act at once, namely condensate the aire that it may become a visible object, shape it into such or such a figure, and colour it into such or such colour, that it may bee an object of this or that representation; and this is no hard thing for the Devill to doe, considering the activity of his nature as hee is a spirit, and his readinesse to act this activity, that hee may deceive. In such a way as this did hee deale in his false and delusive miracles in *Egypt*, in turning water into blood, and producing frogs; not that hee did either really, [for it is impossible for any creature either to create formes, or to change formes] but his acting was upon the aire, by colouring it over the waters, and by condensating it to the representing of frogs. And it is observable, that of those frogs that *Moses* produced upon the land, it is said, They dyed and were gathered by the people on heapes, and stank, *Exod. 8. 13, 14.* for they were frogs indeed; but of those that were brought up by the Magicians, there is no more mention, for they were but ayrie and phantastick apparitions.

Sect. If thou wilt fall down and worship me.

Here is impudency come to its height, and the Devill shewing himselfe in his owne colours indeed. Neither of the former temptations, had so visibly and desperately invited *Christ*

to impiety, as this doth with open face: for in the first persuasion, to *turne stones into bread*, there was some colour of *Christs* owne benefit, for hee was now hungry, and bread might have been a thing of welcomnesse to him: and in the second, to *have flowne in the aire*, there might bee some colour of his honour and repute, in shewing himselfe so miraculous before the people; as wee read that some vaine men have sought esteeme by such a vaine course, as *Icarus* mentioned by *Suetonius* in the life of *Nero*, chap. 12. And *Simon Magnus*, so reported of by all Ecclesiasticall Historians, and both these not very many yeares after this time. And *Bladud* mentioned in our owne stories, if hee lived at any time at all. But to bee invited in plaine and down-right termes, to fall downe and worship the Devill, hath no colour at all upon it but naked impiety. What, did not the Devill know *Christ* who hee was? that wee have proved before that hee did: or, did hee thinke that *Christ* knew not who hee was? that hee could not thinke, if he knew *Christ* as he did, What shall we say then to this damned overture of having *Christ* to adore him? why? here he joyneth all his power of temptation together; and would 1 bring *Christ* into a more low fall then hee had done *Adam*; and 2 makes a stroke desperately at him to have bruised his head, whereas it was told him onely hee should bruise his heele; and all this, because being of an intolerable impudency, hee would obtrude any thing, even beyond all sense, reason, and modesty, to compasse his owne designe; and seeing *Christ* had condescended so farre as to bee hurried by him in the aire, hee would leave no way unattempted of tempting, if so it might have been possible to have corrupted innocency now, as hee did once in *Adam*; and to have power over his minde, as hee saw hee had so farre over his body. And thus hath hee done his worst; and shewed his Devilship to the utmost, to have brought the second *Adam* to have beene a sinner like the first, but here the seed of the Woman that was promised *Adam*, bruised the head of the Serpent, who would have bruised his.

Ver. 10. Get thee hence Satan.

Luke expressing of this hath bred some scruple, for hee hath phrased it *ὀπίσω μου*, rendred by our English, *Get thee behind mee Satan*; being the very same words that our Saviour useth to *Peter*, *Mark* 8. 33. when hee would have perswaded him not to have been *Christ*, as the Devill would here have perswaded him to be *Antichrist*: Hence hath a doubting been bred with some, whether *Christ* commanded the Devill cleane away, any more then hee did *Peter*, or onely commanded him either to get behinde his back, or not to offer to advise or direct him in any thing further, as hee had impudently done hitherto. The *Syriack* hath omitted that passage in *Luke* wholly, and so hath the *Vulgar Latine*; and *Beza* mentioneth foure ancient Greek copies that wanted it also: But, saith hee, in the other, and in *Theophylact* these words are found; and so are they in the *Arabick*, and most authentick copies, expositions and translations. Now the meaning of *Christ* in these words, is to pack *Satan* cleane away from him indeed, as it is apparent by the expression of *Matthew*, who saith onely *ὄπισθεν*, *bee gone*; and by the sequel it selfe, for *Matthew* telleth, that upon these words, the Devill departed; But *Luke* hath added the words *ὀπίσω μου*, *Behinde mee*, because hee hath mentioned another temptation after this: and it would have seemed that *Christ* had not had command over the Devill, if he had bidden, *Be gone Satan*, and he had not departed. Therefore though it were true indeed, that the Devill did depart upon these words, and tempt *Christ* no more, yet since it seemeth not so in *Lukes* method, therefore hee used such an expression as was suitable and agreeing to his owne method and order; and which might both serve the same sense that *Matthew* intended in his expression, and yet withall save the sense of *Luke* himselfe in regard of the ranking of these temptations. By the phrase therefore, *Get thee behind mee*, he meaneth not, that *Satan* should onely leave advising and instructing *Christ* what to doe, and come behinde him, as a disciple doth behinde his Master, yet following. and not departing from him: but by it he commandeth the Devill never to offer to tempt and assault him in the

like kind againe; and curbeth his hideous impudencie and sawcinesse that durst thus assail him, &c. And to the same tenor may the same words of our Saviour to *Peter*, bee readily and easily understood, the intention of the temptation onely differing.

Luke 4. ver. 13.

The Devill departed from him for a season.

It is not so much materiall, to question, whether to render this *for a season*, [as our English, and some other Translators doe] or, *till a season*, [as the Syrian, Arabick, and some others seeme to doe, and the word *ἄχρι* will very well beare] as it is to inquire, when it was that the Devill returned to assault *Christ* againe, as this expresseion of the Evangelist seemeth to inforce he did. But wee shall take the consideration of all these together. The Evangelist saith first, That *the Devill having finished all the temptation, departed*. Now this ending or finishing all the temptation, is understood by some to meane, that when hee had proposed these temptations, hee had proposed all manner of temptations whatsoever; and so hee had, for hee had tempted him to lust of the flesh, lust of the eye, and pride of life, which the Apostle *John* makes the heads or generalls of all the things that are in the world, 1 *John* 2. 16. and hee had tempted him visibly and invisibly, which are the two onely wayes of his temptations in his own person: But it may withall, and rather bee understood, that the Devill having now done his worst to have tempted him to sinne, and not seeing himselfe prevaile in it, hee departed, resolving to assaile him afterwards in another way. It was told him in the garden, that hee should bruiſe his heele; but here, if you observe him in all these his temptations, hee strikes at his very head, namely, to have brought *Christ* to have sinned, and so to have spoiled himselfe and redemption: but when he seeth that his endeavour in this hath been in vain, and that still hee was farre from bringing *Christ* to sinne, but that *Christ* did foile him in every temptation, hee will try no more at this time, nor to this purpose, nor in this way, but will reserve his further enterprize till another time, end, and way

way of tempting. And the first of these the Evangelist means; when hee saith, He departed from him, *αχεν αυτον*: and indeed includeth the other two. The words *αχεν αυτον*, if we render them, *till a season*, [which is the most naturall signification of them] may bee taken in a double sense; either, *till a season opportune*, or, *till a season fixed*. And I take the latter to be the most proper and very meaning of the words. For a more opportune season for his temptations then he had had already, *Satan* could not have wished; for hee had had *Christ* alone, hee had had him so, in the bitter inconveniences of hunger, cold, and watchfulness, and had had him so much in his power, as to carry him in the aire from place to place, and yet with all these advantages on his side, hee could not have his will over him: and therefore there was no expecting any better convenience, or season, to bring him to sinne, as hee would have had him; But there was a season fixed, when *Satan* must bruise his heele, for God had so told him in the garden, and when hee must have some power over him in something else, though hee could have none over him to bring him to sinning; and therefore hee departs now unsped of what hee came about, for he could not cause *Christ* to sinne; but hee will waite till that fixed time come, when hee is sure hee shall speed against him some other way; and that was when hee caused his death. And to this very thing *Christ* himselfe seemeth to allude in those words, *Job. 24. 30. The Prince of this world commeth, and hath nothing in mee*; where almost every word in a manner faceth something in this story that we have in hand. The phrase, *The Prince of this world*, answereth that offer that *Satan* had made him, of giving him all the kingdoms of the world, *For they, saith hee, are mine to give*. The word, *commeth*, answereth the words here, *Departed till the season*: And the words, *Hee hath nothing in mee*, meaneth, his not being able to infuse any sinne into *Christ* in any of these temptations, that hee might thereby lay any claime to him. And this comming of this Prince of the world, was to worke his death, as is apparent by the very verse it selfe, and as our Saviour himselfe doth further explaine it, *Luke 22. 53, This is the power of darknesse*.

Satan.

Satan departure therefore from him at this time when hee had ended all the temptation, was, 1 with intent to assault him againe, at the fixed season, when he knew he should have power over him to doe him some hurt, though hee could not now. 2 Then to bruise his heele, and to cause his death, though hee could not now break his head, and cause him sinne. 3 To assault him then by his wicked instruments, whom hee could not now damage by his wicked selfe; In one instrument [not properly his, but abused by him for such a purpose] he once tempted *Christ* to sin, before hee assaulted him to bring him to suffer, and that was in the mouth of *Peter*, *Mark* 8. 32. who received the very same check for his paines, *Get thee behinde me Satan*, that *Satan* himselfe did for his last temptation.

Mat. 4. ver. 11.

And behold, Angels came and ministred unto him.

Mark hath told the story of the temptation very short, Hee was there in the wilderness forty dayes tempted of *Satan*, and was with the wilde beasts, and the Angels ministred unto him: In which relation as hee hath given us account of his temptation, which shewed him man, so hath hee also of two other things, which shewed him more: and those were, his safety among wilde beasts, and his visible attendance by Angels: Now hee mentioneth onely his forty dayes temptation, which was by *Satan* invisibly, and speaketh not a word of the three temptations, when *Satan* assailed him in a bodily shape, and yet he saith that the Angels ministred unto him: which if you will strictly construe according to the very letter of his relation, you must conclude, that this ministration of Angels was before *Satan* appeared visibly to him; and so it will follow that the Angels ministred to him visibly, and *Satan* tempted him invisibly at the same time. But since the briefnesse of one Evangelist is to be cleared by the larger relation of the other, we are to understand *Mark* by the fuller story of *Matthew*, and so as *Matthew* doth shew you the full history of the temptation, and teacheth you how to construe *Markes* briefnesse upon it, so must hee also expaine the time of the Angels ministration, namely, after all the temptation

temptation was ended; which *Marke* hath left undetermined.

It were no very great Solecisme in Divinity, to hold, that the Angels might be visibly attending of *Christ* all those forty days that the Devill was invisibly tempting him: but since it is most probable, that *Christ* exposed himselfe in the nakedest manner, I meane, in the greatest plainnesse and meannesse that might be, to *Satan* tempting, that so his victory over him might bee the more glorious; it is also very probable, that he called not for such attendance of Angels, but suspended it till his combate was done and the victory obtained. And then [howsoever they did before] *The Angels came, saith Matthew, and ministr'd unto him.*

When the Scripture speaketh of Spirits or Angels comming or going, it doth most generally meane it of a visible and apparent manner, as *Gen. 19. 1. & 32. 1, 2. Jud. 6. 11.* and in very many other places, and so is it to bee understood here: that after the evill Angel, or the Prince of the evill spirits was departed, who had assailed *Christ* in a visible shape; the good Angels in visible appearances also came and gave their attendance on him. Their ministring unto him, as to particulars, was in bringing to him necessaries and provisions in that his hunger, and in that place where it is likely provisions were not otherwise suddenly to bee had: so the Son of man eateth Angels food, and like *Elias* is fed by the Angels of the Lord in a desert place.

And thus hath *Christ* been shewed the Son of God by the voice of the Father, and anointed for the great King, Priest, and Prophet visibly by the holy Ghost: And thus hath hee shewed his power and command over the evill Angels; and the good Angels have owned his Lordship and dominion over themselves; and thus every way attested, is hee presently to appeare amongst men as the Minister of the Gospel.

SECT. XII.

S. JOHN, Chap. I.
Vers. 15.

John [a] bare witness of him,
and cryed, saying, This [b] was
he of whom I spake, He that [c] com-
meth after me is preferred before me,
for he was before me.

16 And of his fulnesse have all
we received, and grace for grace.

17 For the Law was given by
Moses, but grace and truth came by
Jesus Christ.

18 No man hath seen God at any
time; the only begotten Son, which
is [d] in the bosome of the Father, he
hath declared him.

[a] In the Greek it is, *John*
bearcib witness, and cryed,
μαρτυρει και κηρυσσει, the former
word in the present tense,
and the latter in the prater
tense; the tenses being either
indifferently put one for ano-
ther, as the Translator of
Cyrill hath rendred them, *Te-*
statur, & clamat, or *Novo hoc*,
(as Erasmus phraseth it) this
strange construction is used
by the Evangelist, to shew in
the former word *μαρτυρει*, the
continuance of *Johns* testi-
mony; and in the latter word
κηρυσσει, the opennesse, clear-
nesse, vigor, and powerfull-

nesse of it: So Chemnitius, Grotius, Beza, &c. Change of tenses
indeed is no strange thing in Scripture language, as *Joh. 4. 28.*
απαλθης ες ληνην, shee departed, and saith, &c. yet this alteration
seemeth to carry something more with it, then meerly change
of tense, without difference of construction, especially if the
sense and scope of the whole verse bee considered and taken up
together, which shall bee done hereafter in the explanation
of it.

[b] Beza conceiveth here that *ην* is put for *ειν*, *was*, for *is*,
for he saith hee can see no reason why the praterimperfect tense
is used in this place; but on the other hand, I see as little reason
why *John*, if hee meant to say here, *this is hee*, should not say,
ητος ειστιν here, as well as hee doth in *vers. 27.* & *vers. 30.* and I
suppose it will be very hard to give a reason, why in the one place
he should say *ην*, and in the other *ειστιν*, if hee meant the

the same thing. But this also shall bee taken into explanation afterward.

[e] Or, that is to come after me, as $\epsilon\iota\sigma\chi\epsilon\iota\mu\epsilon\iota$ signifieth, Re. 1. 3.

[d] $\epsilon\iota$ doth often carry the sense of $\epsilon\iota$, as *Matth. 2. 23. Luk. 1. 20. Act. 7. 4. & 8. 23.* and so may $\epsilon\iota\sigma\chi\epsilon\iota\sigma\theta\epsilon\iota\varsigma\ \tau\omicron\varsigma\ \delta\epsilon\upsilon\tau\epsilon\varsigma$, *Rom. 8. 21.* bee best interpreted in the sense of $\epsilon\iota\sigma\chi\epsilon\iota\sigma\theta\epsilon\iota\varsigma$, *Because the creature it selfe also shall bee delivered from the bondage of corruption in the glorious liberty of the sons of God.* The preposition $\epsilon\iota$, or *in*, denoting the time, as, $\epsilon\iota\ \kappa\lambda\alpha\mu\iota\ \alpha\gamma\tau\acute{\upsilon}$, *As he was breaking bread,* *Luke 24. 35.*

The phrase, *in the bosome*, see *Numb. 11. 12. Deut. 13. 6.*

S. JOHN, Chap. 1.

19 *And this is the record of John, when the Jewes sent Priests and Levites from Jerusalem to aske him [e] Who art thou?*

20 *And he confessed and [f] denyed not: but confessed, I am not the Christ.*

21 *And they asked him, What then? art thou Elias? And he saith, [g] I am not. Art thou that Prophet? and he answered, no.*

22 *Then said they unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thy self?*

[e] It is more then probable that they that ask him this question, did know who John was both by birth and name: And therefore their *quere*, *who art thou?* is proposed to him in regard of his function, rather then in regard of his person; and meaneth rather, what kinde of Minister art thou, then, what man art thou? So *Ruth 3. 16.* $\text{וְהָיָה בְּנִי מִיָּדָה}$ *Quænam tu filia mea? who art thou my daughter?* that is, *Quæ statu tu*, or, *how is it with thee?* So *1 Sam. 17. 55.* $\text{וְהָיָה בֶן מִי הוּא}$ *whose son is this?*

not *filius cujus*, but *filius qualis viri hic*, *what kinde of mans son is this?* as is noted there.

[f] It is a common elegancy of the Scripture, to use an affirmative and a negative together, to make out the same sense, sometimes the negative first, as *Psal. 118. 17. I shall not die but live, &c.* Sometimes the affirmative first, as *Esay 38. 1. Thou shalt die and not live: but a negative between two affirmatives, as here, is for the greater emphasis and expression.*

[g] *I am not.* His answer is to their question in their sense:

The second Part of the Harmony

For although *John* were that *Elias* that was prophesied of to come, *Mal.* 4. 5. as our Saviour doth clearly expound it, *Mat.* 11. 14. and the Angel doth tell how it is to bee understood, *Luke* 1. 17. yet was he farre from being that *Elias* that the Jews looked for, and in their sense, as see hereafter. The Scripture doth sometimes title things not as they bee really in themselves, but as they bee in mens apprehensions, or to mens purposes: as when the Apostle calleth preaching, *foolishnesse*, *1 Cor.* 1. 21. and when the holy Ghost calleth *Abiophels* counsell good, *2 Sam.* 17. 14. &c. And so *John* giveth his answer here according to the apprehensions of those that aske him the question concerning *Elias*.

S. JOHN, Chap. 1.

23 *Hee said, I am the voice of one crying in the wilderness; Make straight the way of the Lord, as said the Prophet Esaias.*

24 *And they which were sent, were of the Pharisees.*

25 *And they asked him, and said unto him, Why baptizest thou then, if thou bee not that Christ, nor Elias, neither that Prophet?*

26 *John answered them, saying, I baptize with water, but where [b] standeth one among you, whom ye know not;*

27 *Hee it is who comming after mee, is preferred before mee, whose shoe latchet I am not worthy to unloose.*

28 *These things were done in [i] Bethabara beyond Jordan, where John was baptizing.*

reference in the sound, that it is possible they may bee confounded one with another, and it is probable they were so in these mens opinions.

[b] The *Syriack* readeth it in the present tense, as doth our *English*, and so doth *Beza* and divers others, and so indeed might the Greeke word very well beare it, but since it is said, *John saw Jesus comming the next day*, it is an argument that hee was not present there now, and therefore it is most properly to be read in the time past, there hath stood one among you.

[i] The *Syr. Arab. Vulg. Cyrill*, and divers others, read it not *Bethabara*, but *Bebania*; conceiving belike this place to be *Enon*, in Chapter 3. ver. 24. with the word *Beib* put before it (which is most common in the *Hebr.* tongue with names of places.) For *בנין* & *בנין* are of so neare affinity in the root, and of not so farre difference

But

But the uncontrollable warrant of Authentick copies of Antiquity doth read it *Bethabara*, and even reason it selfe telleth, that it ought not to be read *Bethania*: For 1 the Scripture never mentioneth any *Bethania* neare *Jordan* at all: for the *Bethania* that it speaketh of, is many miles distant from *Jordan*. And 2 that *Enon* and *Bethania* were not the same, wee shall see elsewhere.

S. JOHN, Chap. I.

29 The next day Iohn seeth Iesus coming unto him, and saith, Behold the Lambe of God which taketh away the [k] sins [A] of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me, for he was before me.

31 And I knew him not but that hee should be made manifest to Israel, therefore am I come baptizing with water.

32 And Iohn bare record, (saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not, but hee that sent me to baptize with water, the same said to me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is hee which baptizeth with the Holy Ghost.

34 And I saw, and bare record, that this is the Son of God.

35 Again, the next day after, Iohn stood, and two of his Disciples,

36 And looking upon Iesus as he walked, he saith, Behold the Lambe of God.

37 And the two Disciples heard him speak, and they followed Iesus.

[k] In the Greeke it is *sinne*, in the singular number: which hath caused some to understand it of originall sin onely, not minding, it seemeth, the common custome of the Scripture to put one number for another, especially by the word *sin* in the singular number to understand all finnes whatsoever.

[A] Here is no ground at all for universall redemption; for the word *World*, standeth here in opposition to the Jews, as this very Evangelist himselfe explaineth it, 1 Ioh. 2. 2. And hee is the propitiation for our finnes, and not for ours onely, of the Jewish Nation, but also for the finnes of the whole world, and of men of other Nations, and so he meaneth here, that

Christ is the Lambe of God, a sacrifice, not for the Jews onely, but for the Gentiles, and other Nations also.

S. JOHN, Chap. I.

38 Then Jesus turned, and saw them following, and saith unto them, What seeke yee? They said unto him, [m] Rabbi (which is to say, being interpreted, Master) where dwellest thou?

39 He saith unto them, Come and see; they came and saw where hee dwelt, and abode with him that day; for it was about the tenth houre.

40 One of the two which heard Iohn speake, and followed him, was Andrew, Simon Peters brother.

in his armes, Luke 2.) was the first Doctor among them *enim scilicet*, and hee was called *Rabban*: From his times and forward, titles came exceedingly into request and fashion among them, and none more common then the title *Rabbi*, as appeareth frequently in the Gospel, and infinitely in their own Writers. Now the reason why in these times, and not before, this titularity grew into use and custome so much among them, may bee guessed to bee either one, or both these two: 1 Because of the contestation that had been continually between the Schooles of *Shammai* and *Hillel*, they commonly differing in opinion and judgement in every thing almost that came before them (like *Scotists* and *Thomists*) and very seldome or never having the luck to concurre and consent in any opinion: whereupon the Scholars of either tooke titles upon them, that they might, as it were, by their high swoln Epithets out-swagger one another. 2 Because their learning, as they supposed, (at least their pride) was come to its very apex, or perfection: that passage in the *Talmud* concerning the Scholars of *Hillel*, make it seeme no wonder, if they from those times forward did swell into titles. *Hillel*, saith the *Talmud*, had 30 Scholars, 30 of them,

[m] Rabbi] This and other titles of their Doctors, as *Rab*, and *Rabban*, & *Ribbi*, were but lately grown into use & request among them, and sprang up but very little before the birth of *Christ*. The Prophets, and the men of the great Synagogue, and all the generations till the times of *Hillel*, had been content with their bare proper names, as *Sadoc*, *Baithur*, *Antigonus*, *Shammai*, *Hillel*, *Shemaja*, *Abtalion*, and the like very frequent and common in mention in the Jewish Authors. But *Simon* the son of *Hillel*, (hee that tooke our Sa-

them were fit that the Divine glory should rest upon them, as it did upon Moses; 30 others were worthy that the Sun should stand still for them as it did for Joshua; and 20 were of a Forme between, &c. It was with the Jewes now, as it proved afterward among the Christian Doctors; who when piety, truth, and humility reigned among them, were content with their bare names, as Augustine, Ambrose, Jerome, &c. but when pride and error were got aloft, then the titles of *Divus*, *Seraphicus*, *Angelicus*, and the like, came into fashion and entertainment.

These Jewish titles imported, *Master*, *Doctor*, *Principality*; and were of higher dignity one then another: *אדון מרב רבי וגדול מרבי רבן* *Arnob. in אמון*: Rabbi was a more excellent title then Rab; and Rabban more excellent then Rabbi: Rab was the more proper title of the Babylonian Doctors; Rabbi of the Judeans; and Rabban ascribed to seven men onely.

S. JOHN, Chap. I.

41 Hee first findeth his owne brother Simon, and saith unto him, We have found the Messiah, [n] which is, being interpreted, the Christ.

42 And hee brought him to Jesus, and when Jesus beheld him, hee said; Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, Peter.

43 The day following, Jesus would goe forth into Galilee, and findeth Philip, and saith unto him, Follow me:

44 Now Philip was of Bethsaida, the city of Andrew & Peter.

45 Philip findeth [o] Nathanael

[n] which is, being interpreted, Christ.] These are the words of the Evangelist the historian, and not the words of Andrew: For it was needlesse for him to tell Peter, what was the meaning of *Messias*, and accordingly the Syriack Translater hath omitted this clause: and that in Vers. 42. which is by interpretation, Peter; and that also, Chap. 4. 25. which is by interpretation, Christ, acknowledging it unnecessary to tell an Hebrew, or a Syrian, what is meant by *Messias*, or *Cephas*.

[o] We finde the name Nathanael in the Old Testament also; as, 1 Chron. 15. 24. Ezra 10. 22. &c. But Philip, and Andrew, and Nicodemus, &c.

were names of a latter edition, taken up into use since the Grecian

The Second Part of the Harmony

43
cian power and language had overspread Judea, and those Eastern Countreys. This Nathaneel was of *Cana of Galilee*, *John* 21. 2. one of the first Disciples called, and that continued with *Jesus* to the very last, as it appeareth by that place in *John*. Now since all these that are mentioned in this Chapter by name, as *Peter*, and *Andrew*, and *Philip*, were made Apostles, it is somewhat strange if *Nathaneel* missed the like place.

S. JOHN, Chap. 1.

neel, and saith unto him, Wee have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the son of Joseph.

46 And Nathaneel said unto him, Can there any good come out of Nazareth? Philip saith unto him, [p] Come and see.

47 Jesus saw Nathaneel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.

48 Nathaneel saith unto him, Whence knowest thou mee? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the figtree I saw thee.

49 Nathaneel answereth, and saith unto him, Rabbi, Thou art the Son of God, thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the figtree, beleevest thou? thou shalt see greater things then these.

51 And he saith unto him, [q] Verily, verily, I say unto you, Hereafter you shall see heaven open, and the Angels of God ascending and descending upon the Son of man.

that thou hast nothing of this mans in thy hand, and he answered, Amen.

[p] Come and see.] A very common phrase among Jewish Writers; *הוּא הָאֵלֹהִים* in the Talmud language; and *בּוֹא וּרְאֵה* in the common Hebrew. They use it when they are about to produce any demonstration, or to declare a matter: and sometime in stead of it they use *עַתָּה שָׂם* come and bear, and *בּוֹא וְלָמַד* come and learn: as see *Tanch.* fol. 1. col. 2. and fol. 57. col. 1.

[q] Verily, verily] Gr. Amen, Amen; This phrase shall bee opened in the explication of the Verse: Here let the Reader onely observe some peculiar use of the word Amen among the Jewes: The *Indges* adjured a man, saying, Wee adjure thee by the Lord God of Israel, or by him whose name is Mercifull, Amen.

Amen. Or they said *N. the son of N. is cursed of the Lord God of Israel, or of him whose name is Mercifull, if such a mans goods bee in his hand, and he discover it not; and bee answered, Amen. Maymon. tract. Shewgnoth. ver. 11.* And so hee relateth concerning vowe, That whosoever vowed any holy thing, and bound it up with *Amen*, he was tyed, &c. *Vid. Sam. Petit. variarum Lect. lib. 1. cap. 7.* who concludeth hereupon thus, *Cum dicit Christus, 'Αμην λέγει κύριε, idem est ac si diceret, Iuratum vobis dico.*

Reason of the Order.

THE Evangelist *John*, of all the foure, hath onely given us an account of what passed from *John the Baptist* either in doctrine or action, from the time of *Christs* baptizing, till *Johns* imprisonment; yea, (set the temptation aside) there is none of the foure but hee, that hath told us any passage concerning *Christ* himselfe in all that space. For the very next thing that *Matthew* and *Marke* relate, after they have done with the story of the temptation, is about *Johns* imprisoning, *Mat. 4. 11, 12. Mark 1. 13, 14.* And *Luke*, though hee expresse not that particular thing in cleare termes, yet doth hee in the very next story after the temptation, speake of passages that were not done till after that time, as wil be seen in their due place. There is therefore in all the three a generall silence of any actions of our Saviours, for the space of above a whole twelve moneth together, namely from about the middle of our *November* when the temptation was ended, till about the latter end of *November* come twelve moneth, when *Jesus* upon the report of *Johns* imprisonment, departs into *Galilee*, as wee shall take up the time more particularly, when we come to *Joh. 4. 35.* Now why the three Evangelists should be so unanimously silent in so great a matter, for so long a time, needs not bee questioned, since the holy Ghost hath provided that by a fourth, that should bee supplied what they had omitted. The Evangelist *John* therefore doth in this Section, and from hence forward to the end of the fourth Chapter, give us the story of *John the Baptist*, and of our Saviour from the time

of our Saviours being baptized by him, till his arrivall in *Galilee* after *Johns* imprisonment: And whereas the other three had onely mentioned the actions of *John*, and his testimony of *Christ* before his baptisme, this Evangelist doth in this Section give us account of more actions of, and more testimonies concerning *Christ* after. Therefore it needeth not to breed any scruple to any intelligent Reader, to see in this Chapter *Peter* and *Andrew* following *Jesus* before he call them, and that even while the *Baptist* is at liberty, and to see in *Matth. 4. & Luke 4. Peter* and *Andrew* called before they follow *Jesus*, and the *Baptist* then shut up in prison: I say, it needs not to breed any scruple, since these are relations of two severall stories, done and acted at a great distance of time, that in this Chapter but a little while after *Christ* was baptized, and that in *Mat. 4.* a whole twelve moneth after.

Now this Section that is before us consisteth of severall stories, and for the clearing and demonstrating of their proper order, it will bee requisite to shew the subsequence of them one to another, and the subsequence of them all to the temptation of *Christ*, which was treated of in the Section before. For the evidencing of which, let it but be first observed, that all these passages here mentioned, came to passe after *Christ* was baptized, as was said before, and as it is apparent, *Verf. 15, 32, 34.* and then to cast the whole Section, or at least the beginning of it, into an *Historicall* paraphrase, will best shew the order.

As soone therefore as *Christ* was baptized, and the Spirit was visibly come downe upon him, immediately, (as *Mark* expresseth it) the same Spirit driveth him, or catcheth him away from *Jordan* in some visible rapture towards the wilderness, so that those that were present could see it, as it is most probable, and take notice of it at the very instant and moment of his taking away, though they had not observed or taken notice of him before, nor saw him againe at that time any more. And such a sodaine rapture, and invisible impulsion of the Spirit, seemeth to have given occasion to *John* the Baptist, to cry out with vehemency, *This was he of whom I spake*: For it seemeth by those words, that *Christ* had been there with that company to whom *John* spaketh, but was not present at this time when hee speaketh to them;

them: For had hee been present, it had been more proper to have said, *This is hee, then, this was*: And had there not been some visible demonstration and pointing out of *Christ*, in the sight, and to the knowledge of the people, they had been never the wiser to understand, who it should bee that *John* meant by the word *this*; But when all the people present had seen one of the company rapt and taken away suddenly by a visible catching of the Spirit from the midst of them, and then heard *John* to cry out, *This was hee of whom I spake*, all their thoughts would readily fix upon the proper object whom *John* intended, and they would understand then that that was the *Messias*, though they had not knowne, nor minded him whilst hee was amongst them. And this seemeth to mee to bee the proper reason why the Evangelist useth the preterimperfect tense, (which *Bates* could see no reason why hee should) because hee speaketh of *Christ* which had been with *John* at *Jordan*, and was but newly gone out of his sight. So that the first verse of this Section, according to this construction, doth properly come in its order, in the time between *Christ's* baptizing, and his getting into the wilderness; and accordingly it might have been laid after the very first verse of the last Section, and there have made this series of the Story, And immediately after the baptism of *Jesus*, the Spirit driveth him into the wilderness; and when hee was rapt away, and but newly out of sight, *John* bare witness, and cryed, saying, *This was hee of whom I spake*; but I was unwilling to part that story which lyeth so joyned, and it is timely enough to give notice of the order in this place.

Now the next story in this Section, of the discourse betwixt the messengers of the Jews and *John*, they questioning who hee was, and what he meant to baptize, it was just in the time while *Christ* was under the last temptation, or at hee was returning from the high mountain, where soever it was, to *Jordan* againe: for the text telleth expressly, that on the next day after this dispute, *Jesus* appeareth at *Jordan* in the sight of *John*, ver. 29. and from thence forward the connexion of the stories following is so close, ver. 35. & 43. that it needeth no further demonstration.

H 2

Harmony and Explanation.

Ver. 15. John bare witness of him, and cryed, &c.

THE Evangelist from the beginning of the Chapter to this place, and in it doth purposely goe about to shew what declarations and demonstrations were given of *Christ*, both before his coming in the flesh and after: what before, we shewed in their proper place upon the Chapter to the fourteenth ver. what after, is shewed in this verse, and the next that follows: In the fourteenth verse, hee tells, that *Christ* declared himself to bee the onely begotten of the Father, by conversing among his Disciples, full of grace and truth: And in this verse he sheweth how *John* declared and published him to all that came to bee baptized, and in the next verse, how his Disciples received of his fullnesse, &c.

Now *Johns* manner of testimony of him, hee expresseth by these two words, *He beareth witness, and cryed*, words of different tenses, as was observed before, and of some difference of sense in that diversity.

The word *μαρτυρεῖ* of the present tense, is properly to be understood, 1. Of *Johns* whole Ministry, Function, and Office, as ver. 7. explaineth it, *He came for a witness*: not to bee restrained to this or that particular, vocall and verball testimony that *John* gave of *Christ*, no nor to all the vocall testimonies that he gave of *Christ*, but to bee dilated to *Johns* whole course and ministry, that hee beareth witness to *Christ*, in that God raised up such a one to bee his fore-runner: And the word *ἔκραζεν* in the preter tense, is to bee applied to the particular testimony that *John* gave of *Christ* in that his ministry: so that the former word referreth to *Johns* person, and his whole function, and the latter onely to the manner of his executing of one particular of that function.

2. The word *μαρτυρεῖ* may also include *Johns* martyrdom for the truth, by which hee beareth witness unto *Christ* even unto this time, as *Abel* being dead, yet speaketh, as *Heb.* 11. 4. And
is

in this sense should I understand those words of this same Evangelist in his first Epistle, Chap. 5. vers. 6, 8. *Jesus Christ came by water and blood; and the Spirit beareth witness. And there are three that bear witness in earth, the Spirit, and the water, and blood; that is, the Spirit of Prophecy, Baptism, and Martyrdom: all three agreeing in one testimony of Christ, that hee is hee: The Prophets speaking so jointly of him, Baptism bringing in so many unto him, and Martyrs sealing unto him with their dearest blood: The scores that have prophesied of him, the thousands that have suffered death for him, and the many thousands that have been baptized into him, bearing witness of him on earth, as the Father, the Word, and the holy Ghost doe in heaven.*

Seet. He that commeth after me, is preferred before me.

Wee doe not finde that *John* had at any time before *Christ's* baptisme, given any such testimony as these words. Hee had said indeed, *A mightier then I commeth after me, whose shoes I am not worthy to beare, and whose shoe latches I am not worthy to unloose,* as the other three Evangelists agree in the relating of it; but these words, *Hee is prefer'd before mee, for he was before mee,* wee heard not of till now: Yet is it to be conceived that the *Baptist* speaketh to the same sense now that hee did before, as vers. 27. sheweth his intention, though hee have altered his expressions: For it is a very common custome of Scripture, in alledging of former speeches, to give the sense, but not to keep exactly to the words. And yet it is not without its weight, that whereas *John's* constant testimony of *Christ* before his baptisme was, *A mightier then I commeth,* hee should as constantly after his baptisme use this, *Hee comming after me is prefer'd before me;* as here, and vers. 27. & 30.

Now the reason of this seemeth to be, because *Christ* had now appeared, and no mighty work had been yet shewed among the people by him; no nor any thing done in their eyes or hearing, which might give them occasion to conceive, that hee was mightier or stronger then *John*. The appearance of the Holy Ghost, and the voice from heaven, they had neither scene nor

heard; only his catching away from Jordan at this time, it is probable they saw, therefore *John* to cleare their apprehensions from any carnall misconstruction of his words, explains himselfe, that by *ἔμπροσθέν μου*, *A mightier then I*, they were to understand, as to looke for any present visible demonstration of power or miraculousnesse from him, but that they should take notice that he of whom he spake those words, was before him in ranke and dignity, for hee was before him in time and office, nature and qualifications, though hee came after him.

Sect. 1. *Is prefer'd before me.*

Ἐμπροσθέν μου ἦν ἢ: which the *Vulgar Latine* hath dangerously translated, *Ante me factus est*, *he was made before me*; and accordingly the *Arians* in ancient time made use of this place in this sense, against the eternity of the Son. Whereas the word *ἔμπροσθέν* (as *Beza* well observeth it) in the New Testament, doth constantly refer to place, and not to time, as *Mat. 1. 2. Mat. 17. 2. Lk. 12. 8. & 19. 37, 28.* and divers other places, & therefore our English hath well expressed it with an intimation of such a thing, *is prefer'd before me*. For *ἔμπροσθέν μου & πρῶτός μου* in this speech of the Baptist, must needs have a distinct and different sense, because the word *ἐν* between them, doth shew that the one is made the reason of the other; *Hee was before me in place and prebeminence, because hee was before mee in time and being.* Now the word *ἦν* which seemeth to referre to the time past, (and which hath occasioned *ἔμπροσθέν* by some to bee understood concerning priority of time) is to bee construed in such a construction, as the word *ἦν* is in *Mat. 21. 42.* and *ἦν ἢ*, *Acts 4. 11.* words not of the present tense, and yet necessarily to bee rendered in the present time, *Is become the head of the corner.*

Ver. 16. *And of his fulnesse have all wee received, and grace for grace.*

I. These are the words of the Evangelist, and not of the Baptist, and so they are held to be by *Cyrill*, *Chrysostome*, *Clement*, and some others; though there bee that hold that they are the

the Baptista words; and some that thinke no matter whether's words they bee taken to bee, either the one, or the other.

They appeare to bee spoken by the Evangelist: 1 By their agreement with his words in ver. 14. for there he speaketh of *Christ*; being full of *grace and truth*; and here, of their enjoying of his fulnesse. 2 By the agreement of the next following verse, which no question proceeded from the same speaker, with the 14 verse also. 3 By the agreement of ver. 18. which as doubtlesse proceeded from the same speaker likewise, with the same words of the same Evangelist, 1 *Iob. 4. 12*. 4 Those that the Baptist was speaking to in the verse preceding, were as yet altogether ignorant of *Christ*, and unacquainted with his appearing, and therefore it was most improper for *John* to say of himselfe, and of them together, *All we have received*, when they had yet received little or nothing at all. 5 The very sense of the words will demonstrate them to be the speech of the Evangelist, and not of the Baptist, as will appear in taking them up.

II. The verse consisteth of two severall and distinct clauses, and the word [*and*] in the middle of it, though it bee a conjunctive particle, yet plainly forceth this distinction; for though it is not to bee denied, that there is *καὶ*, *καὶ*, very frequent in Scripture, that is, the word [*and*] very oft bringing on a latter clause, which speaketh but the very same thing, though in plainer termes, with the former, and in explanation of it, yet is this here unlikely to bee such a one, though held by divers so to bee; for I suppose it will bee very hard to match or parallel this verse in all the Scripture with a *καὶ* that is of such a tenour: The verse therefore being thus two distinct and severall clauses, it is inevitably and necessarily to bee construed in such a kinde of syntaxe and construction; *Of his fulnesse we have received somewhat: and we have also received grace for grace: And this was well observed by Augustine long agoe, He saith not, saith hee, of his fulnesse we have received grace for grace; but, of his fulnesse we have all received, and grace for grace; so that bee would have us to understand, that we have received somewhat of his fulnesse, and grace over and above.*

III. Although it bee most true that all the saints of God have received all their graces of the fulnesse of *Christ*, for so
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Chrysostome and *Cyrill* understand and interpret the word *wee*; and though it bee as true, that the holy Patriarchs and Prophets that were before *Job*, received all their gifts and endowments from the same fulnesse; for so some others interpret that word *we*, as if *Job* should mean them, and joyn himself with them; when hee saith, *Wee have all received*, yet it seemeth that the meaning and intention of the Evangelist in this place, is neither the one nor the other, but that by the word *wee* in this place, he understandeth himselfe onely and his fellow Disciples: For 1. hee had used the word in that sense, verse 14. hee dwelt among *us*, and *wee* saw his glory; where the words *us* and *wee* doe necessarily signifie the Apostles or Disciples onely, as was shewed there, and how can the same word *we* bee taken in this verse, which is but two verses off, any way so properly as in the same sense as it was there. 2. The Evangelist is in this place shewing how *Christ* was declared and published by his Ministers, as well as hee shewed himselfe in his owne person: And as *John* the Baptist was the first, so *wee* the Apostles and Disciples were next appointed to bee Preachers and proclaimers of him, as we shall see by the scope of these verses that lye together, by and by.

I V. Now that the Apostles received exceeding much from, or of *Christs* fulnesse, there needeth no proving to those that have read the Gospel: They received of that, exceeding much favour, exceeding much sanctification, exceeding much knowledge, exceeding much miraculous power, exceeding much of the Spirit, and over and beside all this, they received grace for grace,

V. This latter clause hath almost as many severall interpretations given of it, as there bee words in the whole verse, I shall not spare to present the Reader with the variety, because I will not deny him his choice.

Austine in the place lately alledged, paraphraseth it thus, *VV*^o received of his fulnesse, first grace, and then again we received grace for grace. *VV*^o hat grace received wee first? Faith; walking in faith we walke in grace. *VV*^o hat meaneth grace for grace? By faith we * obtain God, justification, and life eternall.

* Promeremur.

Chrysostome in *Homil.* 14. on *John*, gives it thus, Grace for grace, which for which? The New for the Old; for as there is a righteousness

righteousnesse and a righteousnesse, a faith and a faith, adoption and adoption, a glory and a glory, a law and a law, a worship and a worship, a covenant and a covenant, a sanctifying and a sanctifying, a baptisme and a baptisme, sacrifice and sacrifice, temple and temple, circumcision and circumcision, so is there a grace and a grace; but they are types, these are the truth: And much in the same tract goeth Cyrill, lib. 2. on John, cap. 21. comparing the Evangelicall grace given by Christ, with the legall grace under Moses, and of the same judgement is Beza.

Phil. 3. 6.
Rom. 1. 17.
2 Cor. 3. 11.
Rom. 8. 4. &c.

To let on this place glosseth it thus, *Grace is given to us because of the grace that is in Christ, and wee are made acceptable to God because of him*: or, as Camerarius that embraceth the same sense doth expresse it; *Wee have received the favour towards us, because of the favour of God towards the Son*. Maldonat saith, *Grace for grace is, that some have received one grace, some another*. De Dieu taketh it, *one grace because of another, the latter because of the former, the first grace is the cause of the second, and the second of a third, and so on*. Some take for one grace upon another, or graces multiplyed. Others, for grace in us agreeable to the grace in Christ, the like in kind, though not in degree: And for conclusion, there is that supposeth, that *grace for grace*, meaneth onely grace freely bestowed, and *אין גאון* doth onely interpret the Hebrew word *אין* or *gratia*.

All which interpretations are indeed true in regard of the matter contained in them, yet whether they are pregnant explications of this place, the scope of the place, and the intention of the Evangelist in it, may give occasion to doubt and scruple. For the Evangelist is apparently hitherto and here speaking of manifold declarations that were of Christ, or of the severall wayes and meanes by which he was revealed, as hath been observed: and therefore it is the surest way to interpret these words suitable to that scope and intention. And accordingly I cannot but apprehend and render these words so, as that the word *grace* in the first place should signifie the *grace of Apostleship*, and *grace* in the latter place, meane *grace in the hearts of the hearers*, and the word *אין*, or *for*, should denote the small cause: which construction being taken up in this paraphrase, will more easily be understood. *And of his fulnesse all*

wee his Disciples have received exceeding full and eminent gifts: and withall wee have received the grace of Apostleship for the doctrine of the free grace of God, and for the propagating of grace in the hearts of others: And as the scope of the Evangelist draweth the verse unto such a sense, so doth the force and vertue of the language justifie it. For first, the word *χάρις* is sometime in Scripture applyed to such a construction, as wee put upon it in the first part of the clause, as Rom. 1. 5. *Ἐλάβομεν χάριν καὶ Ἀποστολήν*, Wee have received grace, (the very word used here) and Apostleship, which Beza well glosseth, *Gratiam & Apostolatum*, id est, *gratiam Apostolatus*, that is, the grace of Apostleship: *Beneficium eximia plane liberalitatis, quod alibi vocat, χάρισμα*, 1 Tim. 4. 14. 2 Tim. 1. 6. And in the same sense the Apostle speaking, 1 Cor. 15. 9. *I am the least of the Apostles, which am not worthy to be called an Apostle*, hee addeth, *χάρις δὲ τοῦ κυρίου ὁ ἐμὸς, καὶ ἡ χάρις τοῦ κυρίου ἐν ἐμοὶ*, &c. But by the grace of God I am what I am, and his grace on me was not in vain, &c.

Secondly, the preposition *καὶ* doth sometimes, and very properly denote the end and intention of a thing, and hath regard to the finall cause, as 1 Cor. 11. 15. *Ἦαυτε ἐστὶν ὡς ἡ κόρυμβος, καὶ ὡς ἡ κόρυμβος, ἵνα καλύψῃ τὸ πρόσωπον*, that it may bee a covering, Heb. 12. 2. *καὶ ὡς ἡ κόρυμβος, ἵνα καλύψῃ τὸ πρόσωπον*, Because of the joy that lay before him, Mat. 20. 28. *ἵνα ἁγορεύσῃ τὴν ψυχὴν αὐτοῦ ὡς λύτρον πολλῶν*, A redemption in behalfe of many, &c. And so among prophane Authors it is not seldome used in the sense of *Gratia*, or for the sake, as *καὶ ὡς ἡ κόρυμβος, ἵνα καλύψῃ τὸ πρόσωπον*, non aliam gratiam: *καὶ ὡς ἡ κόρυμβος, ἵνα καλύψῃ τὸ πρόσωπον*, hanc doctrinam gratiam, &c. And so may it very fitly bee interpreted in this place, wee received grace because of, or for the sake of grace, or, in behalfe of grace; that is, that it may be advanced in the thoughts, and propagated and wrought in the hearts of others.

Ver. 17. For the Law was given by Moses, &c.

He had in the verses preceeding treated concerning the declaration of Christ before his coming, and after it; both in the law, and under the gospel: And in the three last verses before, he had handled this latter head, viz. how he was declared in the gospel after his coming.

1 In his owne person and converse, verse 14. *The World be-
came flesh, and dwelt in us, full of grace and truth, and we saw
his glory, &c.*

2 In the ministry of *John the Baptist*, ver. 15. *John bare wit-
nesse of him, and cryed, saying, &c.*

3 In the minister, of the *Apoſtles*, ver. 16. *Of his fulneſſe we
have all received, &c.*

And now he commeth to weigh the tenor of the Law and
of the Gospel; in both which *Chriſt* was thus declared, and to
compare them together, and the two persons that were the chief
Ministers in the exhibition of them, *Chriſt* and *Moses*: the two
persons in regard of their Ministry of the doctrine of salvation;
and the two things in regard of their tenor, cleareneſſe, and ex-
hibition of that doctrine.

The word *For* in the beginning of the verse, joyneth this
verse, and that that went before together, and it pecceth either
to the whole verse, to make up this sense, *We received the grace
of Apoſtleſhip for the preaching of the Gospel, as Moses did the Law;*
or rather to the last word *grace*, to the result of this sense, *we
received Apoſtleſhip for the propagation and advancement of grace,*
wherein *Moses* gave the Law for the advancement of works: for so
the opposition that is in this verse, doth hold it out; as may
be observed.

ſect. But grace and truth came by Jeſus Chriſt.

These two words *grace and truth* stand here in *Antithesis* or
opposition to the morall and ceremoniall Law, which was given
by *Moses*. For though *Chriſt* was the giver of the Law, as well
as of the Gospel, and though the giving of the Law was a work
of grace, and the doctrine of the Law, a work of truth, yet if
the tenor of the Law and the Gospel be compared together, they
will be found to differ mainly in these particulars; though
the people are said to be under the Law, and in order of death;
First, the Law indeed held out the doctrine of salvation, and
taught of good things to come, but it was so darkly and ob-
scurely, and in such veiled types and shadows, that hee was ra-
ther groped after, then seen; and therefore those things are cal-
led

led *darkesse* at the fifth verse of this Chapter: and the Jewes that lived under them, yea and gained salvation from the knowledge of them, yet are said to bee, *not perfect without us, Heb. 11. 40.* that is, imperfect in the knowledge of the doctrine of salvation, till the Gospel brought us Gentiles in. But the Gospel revealed *Christ*, and the way of salvation so clearly, and in so evident and plaine a manner, that all those types, shadows, predictions, and representations, received their equity, accomplishment, and fulfilling, and it shewed apparently, what was the substance and intention of them, so that what the Law held out in figures, the Gospel did in truth.

Secondly, although the Law were in the spirit and marrow of it a Doctrine of faith, yet in the letter and outward administration of it, it was but a messenger of death, 2 *Cor. 3. 7.* challenging exact performance, which no man could yeeld, and denouncing a curse upon him that performed it not, and so concluded all men under sinne and a curse; but the Gospel cometh and preacheth to another tune, and to a more comfortable tenor, promising remission to the penitent, though they had not performed what the Law required, and assuring salvation to the beleever, though he had no workes nor righteousness of his owne to own, and thus it speaketh grace and pardon, whereas the other did a curse and condemnation: And therefore is it divinely thus opposed by the Evangelist, betwixt the Law and the Gospel in these two particulars, according to the two parts of the Law *Morall* and *Ceremoniall*, and according to the two main Doctrines of the Gospel, *Repentance* and *Believing*.

For the *Morall* called for obedience, and challenged them under condemnation that obeyed it not: but grace and pardon came by *Christ*, and was offered in the gospel to those that should repent for their not obeying.

The *Ceremoniall* Law preached *Christ* under obscure representations, and difficult to grope him through, but the *truth* of what those obscurities involved, and what those representations figured, came by *Christ*, and the Gospel holds it out, and calls for faith in him that hath accomplished them: And thus is *grace* and *truth* said to come by *Jesus Christ*, and these to bee the tenor of the Gospel in opposition to the Law, not as *grace* opposeth *ungraciousness*,

ungraciousnesse, but as it opposeth condemning, nor as truth opposeth falsehood, but as it opposeth shadows.

Verf. 18. No man hath seen God at any time.

This is spoken from *Exod. 33.* about *Moses* his desiring to see the Lord.

The foregoing verse made a difference between *Moses* and *Christ*, which this verse pursueth; *Moses* desired to see God, but could not see him, *Exod. 33. 20.* for no man hath seen God, or can see him, and live, but *Christ* hath been in his bosome, hath seen him, and revealed him. *Moses* beggeth to know the way of God, and God promiseth him the company of his presence, *verf. 13, 14.* He beggeth againe to see his glory, and God answereth him, that hee will shew him his goodnesse, *verf. 18, 19.* and more of God hee saw not, and so much of God hath none seen besides him, but onely the begotten Son which is in the bosome of the Father. The story of *Moses* is divinely alluded to in this place; for as concerning the presence of God, the Evangelist saith, *he dwells among us.* As concerning his glory, hee saith, *that they beheld it;* and as concerning his goodnesse, hee concludeth, *hee was full of grace and truth, verf. 14.* And though no man hath seen God at any time, yet *Christ* imaged him forth among his Disciples, with a glory agreeing to the onely begotten Sonne of God, and hee hath declared him plainly in the doctrine of the Gospel, a doctrine full of *grace and truth.*

Sect. He hath declared him.

It is apparent by this clause, that the Evangelists maine intention hereabout, is to speake of the doctrine and declarations of God, *Christ*, and the Gospel, and the publication of all unto the world. He speakes of *John* publishing of this, *v. 15.* and of *Johns* publishing this againe, *ver. 19.* and of *Moses* publishing of this in his kinde, *ver. 17.* and of *Christ* doing it in his kinde, *ver. 18.* and therefore certainly it cannot but be true, consonant to the scope of the place, and to the purpose of the *Peerman*, to interpret the 16 Verse cleane to another man, about

receiving grace of remission and sanctification, and this is that that hath mainly induced mee to interpret it as I have done, because I see it plainly that the Evangelist applyes himselfe in the whole context to treat concerning the witnesses, and the publication and declaration of *Christ* and the Gospel.

Verf. 19. *The Jewes sent Priests and Levites.*

The Baptisme and Ministry of *John* was of so strange a tenor, as was observed before, [viz. that whereas the Law preached for works, hee should call for repentance, and whereas Baptisme had been used hitherto for admission of heathens to the Religion of the Jewes, he should now use it to admit the Jewes to a new Religion] it is no wonder if that Court who were to take notice and cognizance of matters of this nature, were very inquisitive and scrupulous after the businesse, to know *John*'s authority and his intencion. It is rather to bee wondred at, that they had let him alone all this while, and never had him in examination yet. *John* had now followed this course and calling, about eight moneths together, and six of these eight had hee spent in *Judea*, in their owne countrey, and yet for ought wee read, they had never quarelled with him till this very time; now what the cause of their long-forbearing should bee, is hardly worthy the inquiring after, onely this wee cannot but acknowledge a chiefe reason of it, namely, God so dispensing and disposing, that his Ministry might run interrupted, or without any let, till *Christ* should begin to shew himselfe in his Ministry; which the very next day after this dispute hee did: And so the Gospel might have no stop in this beginning of it, but while *Christ* preached, *John* should preach without trouble, and when *John* began to bee troubled, *Christ* should then bee ready to preach.

The sending and judging of a Prophet, belonged onely to the Sanhedrim or great Council at *Jerusalem*; and so is the Tradition, in the Treatise *Sanhedrim* Peric. 1. That *John* was sent by a false Prophet, and the High Priest, to be judged according to the law and practice of the Jews. These words of *Christ* are in Luke 13. 33. *It cannot bee*

that a Prophet perish out of Jerusalem: because a Prophet could not bee judged upon life and death in any place but there.

This Court and Councell sent these messengers to John to make enquiry after him, and after his authority; and so is the word, *the Jewes*, to bee understood in this verse, for the representative body of the Jewes in the great Judicatory. And they send Priests and Levites to examine him, as men of the greatest knowledge and learning in the Law, and men of the likelyest abilities to try him, and to dispute and discourse with him. according to that in *Mat. 2. 7. The Priests lips should keep knowledge, and they should seek the Law in his mouth.*

Verf. 20. But confessed I am not the Christ.

Wee doe not perceive by the text, that this question, *whether hee were the Christ*, or no, was proposed to him at all; yet hee giveth satisfaction to this first: partly, because the time of Christs appearing was now generally thought by the Nation to bee at hand, *Luke 2. 26, 38. & 19. 7. & 24. 31. Job. 4. 25. &c.* and partly, because the eminency of John had made the people look upon him, with some questioning whether hee were not the Christ, *Luke 3. 15.*

Verf. 21. Art thou Elias?

When he hath resolved them that hee is not the *Messias*, they presently question whether hee bee not *Elias*, *Messias* his fore-runner: for their expectation was of the fore-runners bodily coming, as well as of Christs. Their opinions concerning *Elias* his first coming, and who hee was then, and of his latter coming, and what they looke for from him then, it is not impertinent to take up a little, in their words and Authors.

Some of our Rabbis of happy memory (saith Levi-Gershom) have held, that *Elias* was *Phinehas*; and this they have held, because they found some correspondency betwixt them. And behold it is written in the Law, that the blessed God gave him his covenant of peace. And the Prophet saith, *My Covenant was with him of life and peace.* And by this is foreshadowed that God gave to *Phinehas* length of dayes to administration.

ration: And behold we finde that hee was Priest in the dayes of the Concubine at Gibeah, and in the dayes of David wee finde it written, And Phinehas the son of Eleazar was ruler over them of old, and the Lord was with him, 1 Chron. 9. 20. And he was the Angel that appeared to Geddeon and to Jephthah, and the Spirit of the Lord carried him like an Angel, as we finde also of Elias. And for this it is said, They shall seeke the Law at his mouth, for hee is the Angel of the Lord; and for this cause also he saith, Before time, and the Lord was with him. And behold we finde Elias himselfe saying unto the Lord, Take now my life from me, for I am no better then my fathers: meaning, that it was not for him to live alwayes in this world, but a certaine space after the way of the earth, for he was no better then his fathers: We finde also that hee dyed not, after hee was taken away from the head of Elisha, for there came afterward a writing of Elias to Jehoram the son of Jehoshaphat, as it is mentioned in the booke of Chronicles. Thus Kalbag on 1 King. 17. And thus the Jewes hold Phinehas and Elias to have been but one and the same man.

And what they held concerning Elias his singular eminency for Prophecie whilst he lived, it appeareth by R. Samuel Lomjado, in his Comment on 2 King. 2. Elias, saith he, was so indued with Prophecie, that many of the children of the Prophets prophesied by his meanes: Our wise men of happy memory, say, Whilst Elias was not laid up, the Holy Ghost was in Israel, as it is said, the children of the Prophets that were at Bethel said to Elisha, To day God will take thy Master from thy head: they went and stood as farre off, and they passed over Jordan: It may bee because they were but a few: the sense telleth, that there were fifty men of the sonnes of the Prophets. It may be they were private men: The text saith, Thy Master: It is not said, our Master, but thy Master, shewing that they were wise men like Elias: When Elias was taken up [1222 treasured up] the Holy Ghost departed from them, as it is said, And they said, Behold there is with thy servants fifty men, men of strength, let them goe and seek thy Master, &c.

And concerning the departure of Elias, and his estate after, the same Author giveth the opinion of his Nation, a little after in these words: I beleve the words of our wise men of happy memory, That Elias was taken away in a whirlwind in the Heavens, that is, in the aire, and the Spirit took him to the earthly paradise, and there

there bee abideth in body and soule: therefore they say that Elias dyed not, and they say moreover that hee went not into the firmaments: And they say that some have seene him in the Schoole [מדרש חנוכה] And that hee shall come before the great and terrible day of the Lord come.

Now his comming before the day of the Lord, they hold to be twofold, one invisible, as that he cometh to the circumcision of every childe, and therefore they set him a chaire, and suppose hee sitteth there, though they see him not: And the Angel of the Covenant which you desire, behold hee cometh, Mal. 3. 1. The Lord shall come to his Temple, this is the King Messiah, who also is the Angel of the Covenant, or hee saith, The Angel of the Covenant in reference to Elias: And so it is said, that Elias was zealous for the Covenant of Circumcision, which the Kingdom of Ephraim restrained from themselves, or it is said, I have been exceeding zealous for the Lord God of Israel, for the children of Israel have forsaken thy Covenant. He saith unto him, Thou wast zealous in Shittim, [Phinehas in Numb. 25.] and art thou zealous here concerning circumcision? As thou livest, Israel shall not doe the Covenant of Circumcision, till thou seest it with thine eyes: From hence they have appointed to make an honourable Chaire for Elias, who is called the Angel of the Covenant. Hæc Kimch. on Mal. 3. 1.

Of this matter, and of the Jewes present expectation of Elias at every circumcision, learned Buxtorfius giveth an ample relation, in his Synagoga Judaica, cap. 2.

On the eighth day in the morning, saith hee, those things that are requisite for the Circumcision are duly prepared. And first of all two seats are set, or one seat so made, as that two may sit one by another in it, covered with rich coverings, or cushions, according as every ones state will beare: In the one of those seats, when the childe cometh to be circumcised, sitteth the Sponsor, or Godfather of the childe, and the other seat is set for Elias: For they conceive that Elias cometh along with the Infant, and sitteth downe in that seat, to observe whether the circumcision be rightly administr'd: and this they conceive from Mal. 3. 1. And the Messenger of the Covenant whom you seek, behold hee cometh: when they set this seat for Elias, they are bound to say in express words, This is the seat of the Prophet Elias: That seat is left standing there, three whole dayes together. Rab-

bi Judas the holy, once perceived that Elias came not to one circumcision, and the reason was, because the child circumcised should once turn Christian, and forsake his Judaism. They use so lay the child upon Elias his cushion, both before and after his circumcision, that Elias may touch him. Thus he, and more largely, about their fancy of Elias his invisible coming upon that occasion. And in the thirteenth Chapter of the same booke, hee relateth how they expect him visibly at the other Sacrament even every Passeeover; when among other rites and foolish customes, they use over a cup of wine, to curse all the people of the world that are not Jewes as they are: and that they doe in this prayer, *Powre out thy wrath upon the Nations which have not known thee; and upon the Kingdoms that have not called upon thy name; Powre thine anger upon them, and let the fury of thy wrath lay hold of them, &c.* Which while the Master of the house is praying, one runs to the gate, or doore of the house, and sets it wide open, in sign of their deliverance, and in hope of Elias his coming to tell them of the approach of the Messias: And presently in comes one clothed in white, that their children may beleeve that Elias is now come among them indeed.

And in the eleventh Chapter of the same booke, he relateth, that every Sabbath day at night, they call hard upon Elias, and since he vouchsafed not to come among them on the Sabbath which is now past, they earnestly intreat him, that hee would come the next Sabbath day. And their Rabbis and Wisemen have taught them, that Elias every Sabbath day, sitting under the tree of life in Paradise, takes account of, and writeth down the good workes of the Jewes in their keeping of the Sabbath.

I shall trespass too much upon the Readers patience, if I trouble him with any more such trash and ridiculous stuffe, as this is about this matter: I have been the bolder with him, that I might the more fully shew the earnest and foolish expectation of that blinded Nation in this particular. I shall onely crave leave to alledge some few expressions more out of their owne Authors upon this subject, that here once for all, their doctrine and opinion of the coming of Elias, [which cometh in men-

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tion now and then in the Evangelists] may bee handled, and may trouble us no more.

Their second and greater expectation then of Elias, is, that hee will come visibly and bodily before the coming of the Messiah; and that hee will doe great things when hee cometh. The Disciples well knew and spake the common opinion of the Nation, when upon our Saviours discourse concerning his own resurrection, they make this reply; *Why then say the Scribes that Elias must first come?* Mat. 17. 10.

And so are their Authors full of assertions to such a purpose.

The four Carpenters in Zechary [saith Rabbi Simon] are Messias ben David, Messias ben Joseph, Elias, and the Priest of righteousness, vid. Kimch. in Zech. 1.

Elias shall restore three things in Israel, [saith Rabbi Tauchuma] the pot of Manna, the cruse of the anointing oyle, and the cruse of water. And as some say also, Aarons rod with its blossomes and almonds, Tauch. on Exod. 1.

The Talmudists in Erubim, Perek. 4. are discoursing of this coming of Elias, and inquiring the time; and they have this conclusion; *That Israel is assured that Elias will not come but on the evening of the Sabbaths, or on the evening of Feastivall dayes: and when hee cometh, they shall say to the great Sanhedrin, Hee is come,* fol. 43.

And in the Treatise of the Sabbath, they intimate, that one worke of Elias when hee thus cometh, shall bee to destroy. *Everyone (say they) that observes stedfastly three repasts on the Sabbath, is delivered from three vengeance; From Messias his destroying, from the Judgement of hell, and from the warre of Gog and Magog: From the destruction of Messias; It is written here, The day [viz. remember the Sabbath day] and it is written there, Behold I send unto you Elias the Propbet before the day come, &c,* Perek. 16. fol. 118.

And in a common and current proverbe among them, they hold that another worke of Elias, when hee cometh, shall bee to resolve doubts and scruples, and to untie doctrinall knots.

And that he shall purifie Bastards, and make them fit to come into the congregation, ארול כי אליהו ושחר חסמורים ארול כי אליהו ושחר חסמורים *vid. Kimch. in Zech. 9.*

And that hee shall bee one of the seven Shepherds and eight principall ones mentioned, *Micah 5. 5.* Our Rabbins say, Who are the seven shepherds? David in the middle, Seth, Enoch, and Methuselah on his right hand, and Abraham, and Jacob, and Moses on his left. And who are the Eight principall ones? Jesse, Saul, Samuel, Amos, Zephany, Ezekiah, Elias, and Messiah, *Kimch. in Mich. 5.*

And for this comming of *Elias*, doth *Elias* *Levita* so heartily pray, in *Tisbi*, in *rad. Tisbi*, *Elias* was in the dayes of Gibeah: So let it bee Gods good will that hee may bee with us in this time, and let that verse bee accomplished upon us, Behold I send you *Elias*; So is the prayer of *Elias* the Author.

By these and divers other speeches of the like nature, which might bee produced out of the Hebrew Authors, shewing the common opinion of that people concerning the comming of *Elias* bodily before the comming of *Christ*, it is no wonder, if when the Jewes saw so eminent a man as *John* the Baptist come in so powerfull a way of Ministry, so great a change of a Sacrament, and so strict austerity of life, they question with themselves, and with him, whether hee be not the *Messias*, and when hee denies that, then whether hee bee not *Elias*. But it is some wonder, [and that the rather, because our Saviour hath long agoe resolved what was meant by that place of the Prophet, Behold I send *Elias*, and hath plainly told that *John* the Baptist was the *Elias* that was to come] I say, it is a wonder [this considered] that ever this Jewish opinion of *Elias* comming before the comming of the *Messias*, should bee so transplanted into the hearts of Christians, under this notion of *Elias* his comming before *Christ*'s second comming, as that so many understand it as literally, personally, and really, as ever the grossest Jew in *Judea* did.

It were endlesse to reckon their names, both Ancient and Moderne, that have verily beleaved, and as boldly asserted, that *Enoch* and *Elias* shall come visibly and bodily to destroy *Antichrist*, to convert the Jewes, and to build up the elect in the faith

of *Christ*. Hee that desires names, may see enow in *Bellarmine de Roman Pontif. lib 3. cap. 6.* where hee proves that the Pope is not *Antichrist*, by this argument, that *Elias* and *Enoch* never came against him; and in *Cornel. a Lapide in Apocal. 12.* where hee holds the two witnesses to bee these twomen, *Enoch* and *Elias*.

It is somewhat beside our worke, to take up this controversie in this place, but it may not bee besides the advantage of the Reader, to take up two or three considerations upon this matter, and to ruminare and study upon them, towards the confutation of this groundlesse opinion.

1 That *the great and terrible day of the Lord*; before which *Elias* was promised to come, is exceedingly mistaken by those that understand it of the day of Judgement; for it meaneth onely, *the day of the destruction of Jerusalem*; as might be proved at large by divers other places of Scripture, where the same phrase is used: And the like misconstruction is there of the phrase, *in the last dayes*, by taking it for the last dayes of the world, whereas it meaneth onely the last dayes of *Jerusalem*.

2 Those two witnesses mentioned, *Rev. 11.* upon whom there are so various glosses, and different opinions, are pictured and characted out like *Moses* and *Elias*, and not like *Enoch* and *Elias*, as is plaine by the text; for that speaketh of shutting up heaven, turning water into blood, and plaguing the earth, which had been the actings of *Elias* and *Moses*, and none but they, and no mention of *Enochs* ever doing such a thing at all. We have therefore from that place, as little warrant to look for *Elias* his bodily comming before the end of the world, as wee have for the bodily comming of *Moses*.

3 The proper meaning of that Prophecy concerning the two Witnesses, is to set forth the state of the Church towards the end of the world, *when the Jewes shall bee called, and be gathered into one Church with the Gentiles*; shewing that God will raise up a powerfull Ministry among either people, which the holy Ghost characts, by *Moses* the first Minister and Prophet of the Jewes, and *Elias* the first Minister and Prophet of the Gentiles: These two people, and this double Ministry are as *two olive trees* and *two candlesticks*, standing before the Lord of the whole earth:

This Ministry shall bee opposed by *Antichrist*, and almost destroyed and brought to nothing: And as *Antichrist* hath caused a generall defection and apostacie already in the world, having even slaine Religion, and the preaching of the Truth, till in the age last past they revived againe: So shall hee cause a defection and falling away for a season in the Church of the Jewes after their calling, so that Religion and the truth shall be in a manner extinguish among them, that *Antichrist* may make the measure of his inquiry full. And as *Rome* in her heathenist power, did first destroy the old *Jerusalem*, and then persecute the new: so must she doe in her *Antichristian* power and mischievousnesse: first undoe the *Christian* Church consisting of Heathens onely, as it hath done already in the darketime of Popery over all the world; and then undoe the Church consisting of Gentiles and Jewes united together; but God shall revive it; and then the true Religion and the Ministry of the Truth shall live againe by the power and Spirit of God put into them.

That this is the aime of that prophecy in the eleventh of the *Revelation*, might bee shewed, if it were seasonable, by many arguments, and consequently that the expectation of *Enoch* and *Elias* to come bodily, and to fight with *Antichrist*, &c. hath not the least colour or ground from thence at all; but this is not a place to dispute that text.

SECT. Art thou that Prophet?

There is some question whether to read it in the force of the Article, or no; there are some that do read it so, and some that doe not. The *Syriack* and the *Vulgar Latine* take no notice of the Article at all, but read it as if it were without, *Art thou a Prophet?* and so doth the margin of our English Bible: But others, with our English text, doe interpret the words as speaking of some peculiar Prophet, which was neither *Christ* nor *Elias*, but some other pointed at and intended by that prediction, *Deut.* 18. 15. *Vid. Cyrill and Chrysost.* &c.

It is hard to guesse at the minde of these Jewes that speaks these words we have in hand, for both the Greek expression in this text, and the Jewes exposition of that in *Dinuronomy*, doe so

so indifferently carry it either to a Prophet in generall, or to some singular Prophet in particular, that it may bee an equillibrious case, whether to take it the one way, or the other. I rather take it the former, and can not but apprehend that their questioning of the Baptist in these words, *art thou Elias*, is indefinitely meant, *art thou a Prophet*? Not this or that Prophet, but art thou a Prophet at all? For prophecy had been long decayed amongst them, and when they saw one appeare now of so prophetically a character, as the Baptist was; and when hee had resolved them hee was neither Christ nor Elias, their properest question then was, art thou then any other Prophet come after so long a time as there have been no Prophets among us? And hee answers, No; that is, not in their sense, not a Prophet of the same Ministry with those in the Old Testament, but of another nature, or not one of those Prophets of the Old Testament revived, as *Mat. 16. 14.* but a Minister foretold of by one of those Prophets, as *Esay 40. 3.*

The reason that I refuse the strict interpretation of this question, [*Art thou that Prophet*, as if they spake of some particular man] is, partly, because the article *that* is not alwayes to be construed in such a strictnesse, as pointing out a particular thing or person, but is very commonly, nay, most commonly of a more large and generall signification. But chiefly, because I finde not in the Jewish Writers any particular Prophet mentioned, whom they expected to come as they did Christ and Elias: and for ought I finde, they doe not interpret that place in *Deut. 18. 15.* of any such a particular person, but of the succession of Prophets in generall; It is true indeed, that *Aben Ezra* understands it of *Ioshua*, and *Rab. Sol.* on *Jer. 1.* understands it of *Jeremy*, but this was of *Ioshua*, and *Jeremy* in their times: but of any such singular person that they expected in the last times, I finde no mention, unlesse the Priest of righteousness spoken of a little before, or *Messias ben Joseph*, should be reduced under this notion and name of *That Prophet*.

Ver. 25. *Why baptizest thou then?*

It is observable, that they never question what hee meant by his baptisme, but what hee meant to baptize: they inquire not concerning the thing, but concerning his person and authority: And in all the time of his course and ministry, we never finde that they made the least scruple what his Baptisme was, or what it meant, but onely they looke on him, and wonder and question what hee hath to doe to baptize: And the reason of this was, because the rite and custome of baptizing, had been in common and ordinary practice and use among that Nation many hundreds of yeares before *John* ever appeared among them; And as this common and knowne custome of Baptisme used among them continually and ordinarily so long before, and then, made them that they never wonder, nor question, nor make strange of *Johns* baptizing, as to the thing it selfe, so the consideration of this very thing may give us much light and satisfaction in that controversie that is now afoot among us, concerning the baptizing or not baptizing of Infants. It is urged by those that deny Infants baptisme, that there is neither command for it, nor example of it in the Scripture, as there was for Infants circumcision. Now this consideration giveth one ready answer, if there were no other to bee given; If baptisme, and baptizing of Infants had been as strange, and unseen, and unheard of a thing in the world till *John Baptist* came, as circumcision was till God appointed it to *Abraham*, there is no doubt but there would have been a command or example expressly given for the baptizing of Infants, if God would have them to be baptized, as there was for the circumcising of Infants, because God would have them to bee circumcised: But when the baptizing of Infants had been a thing as commonly known, and as commonly used long before *John* came, and to his very coming, as any holy thing that was used among the Jewes, and they were as well acquainted with Infants baptism, as they were with Infants circumcision; it doth not follow, that there needed so expresse and punctuall command or example, to bee given for the baptizing of Infants, which was well enough knowne already,

ready, as there needed for Circumcision of Infants or others, which was a thing that till its institution had never been heard of, nor dreamed of in the world.

I shall crave a little leave of the Reader for so much digression, [for so I know hee cannot but account it], as from the Jewes Authors and Antiquities, to give him some account of these two particulars, which it may bee, may prove of some use in the point in mention, viz. 1 The ancient use and practice of baptisme among the Jewes, before the Gospel began to bee preached by *Iohn the Baptist*. And 2 The common use and practice of baptizing of Infants in those times.

1. Of the antiquity, and long and ancient use of baptisme under the Law, wee have first this testimony in *Maimonides*, the great register of the Jewes customes and antiquities, in his treatise *Issure Biab*, perck. 13.

By three things (saith he) *Israel* entred into Covenant, by Circumcision, Baptisme, and Sacrifice:

Circumcision was in Egypt, as it is said, No uncircumcised person shall eate thereof: Moses our Master circumcised them, for they had all forsaken the Covenant of Circumcision in Egypt, but onely the tribe of *Levi*, as it is said, And they keep thy Covenant.

Baptisme was in the wilderness, before the giving of the Law, as it is said, And thou shalt sanctifie them to day and to morrow, and let them wash their garments.

And Sacrifice, as it is said, And bee sent the young men of the children of *Israel*, and they offered burnt offerings, they offered them for all *Israel*.

And so in after times, when a heathen will enter into the Covenant, and bee gathered and joynd under the wings of the divine Majesty, and take upon him the yoke of the Law, Circumcision and Baptisme, and a freewill offering is required, and if it bee a female, Baptisme and an offering, as it is said *וְכָל נָשִׁים* As it is with you, so shall it be with the stranger. How is it with you? with Circumcision, and Baptisme, and a free offering: So also the stranger for ever, with Circumcision, and Baptisme, and a free offering, &c. But at this time, when there are no offering, Circumcision and Baptisme are necessary, but when the house of the Sanctuary shall bee built, then shall bee also bring an offering. A stranger that is circumcised and not baptized,

or that is baptized, and not circumcised, is not a proselyte till he be both circumcised and baptized. Thus Maimonides; and to the same tenor the Talmud also in Jebameth perek. 4.

A stranger that is circumcised and not baptized, Rabbi Eliezer saith, Behold he is a proselyte, for so wee finde by our fathers, which were circumcised and not baptized.

But that is baptized and not circumcised, Rabbi Jehoshua saith, Behold hee is a proselyte, for so wee finde by the Maids that were baptized, but not circumcised: but the Wisemen say, Is hee baptized and not circumcised, or is he circumcised and not baptized? he is not a proselyte, untill he be both circumcised and baptized.

It is necessary, saith Maimonides againe, that he be baptized before a triumvirate, or before a consistory of three: If a man come and say, I was proselyted in such a consistory, and they baptized mee, hee is not trusted to come into the Congregation, till hee bring witness: As they circumcise and baptize proselytes, so they circumcise and baptize servants taken from heathens. And a little after hee mentioneth the place and manner of baptizing, and what multitudes were proselyted, in the dayes of David and Solomon, and baptized, before private persons: because the Sanhedrin would not then admit proselytes solemnly as at other times, suspecting they might bee proselyted either for feare of the power, or for love of the pompe of Israel in those times; yet hee concludes, that *Whoever was circumcised and baptized though only before private persons, and though for some by-respect, yet being circumcised and baptized, hee was come out of the state of Heathenisme.* Much more might bee produced out of their owne Authors, [men, enemies to our Baptisme, and the testimony of an enemy is a double testimony] but this enough to shew the antiquity, common use, and ordinary knowlesse of Baptisme under the law, long before the times of John the Baptist, sometime used single without circumcision, but most commonly joyned with it, by which wee may observe, that Baptisme was no strange thing when John came baptizing, but the rite was knowne so well by every one, that nothing was better knowne then what baptisme was: and therefore there needed not such punctuall and exact rules about the manner and object of it, as there had needed, if it had never been seen before: what needed it in the Gospel to tell, that such

or such persons were to bee the objects of baptisme, when it was as well knowne before the Gospel began, that men, and women, and children were the objects of baptisme, and were baptized, as it is to bee known that the Sun is up when it shined at noon day? These two things therefore are observable about our Saviours instituting baptisme for a Gospel Sacrament.

1. That hee tooke up Baptisme which was used as an additionall to circumcision, instead of circumcision: And so did hee also in the other Sacrament of the Lords Supper. For after the Paschall Lambe was eaten, it was the common custome of the Nation, that the Master of the family brake a piece of bread, and distributed it among the company, and after it hee distributed a cup of wine: now our Saviour tooke up this which was an additionall to the Passover, to bee a Gospel-sacrament in stead of the Passover.

2. That hee tooke up baptisme as it was in common and known use, and in ordinary and familiar practise among the Nation, and therefore gave no Rules for the manner of baptizing, or for the age or sex of the persons to be baptized, which was well enough known already, and needed no rule to be prescribed.

Now for the second thing proposed, and about which there is the greatest difference and controversie among Christians in the matter of baptisme, which is about the baptizing of infants, the Jewes used it also in as common and ordinary practice, as they did to baptize any others, as appeareth also by these their owne testimonies.

In the Talmud in *Gituboth perak. 1.* they have these words, *Rob. Huna* saith, a little one they baptize by the appointment of the Consistory *קטן מטבולין איתו על דעת בית דין*. The Hebrew glasse upon that place, saith: If hee have not a father, and his mother bring him to be proselyted, they baptize him, because there is no proselyte without Circumcision and baptisme. And there must be three at his baptisme [as three are necessary at the baptisme of every proselyte] and they become a father to him, and hee is made a proselyte by their hands.

The Talmud text proceedeth thus, *מאי קטל רכות חוה לו* *תביא לו שני נפשו* *What doe wee learne hence? This hee hath benefit by it; and they provide a man, even though hee know*

is not, [for so doth the Glosse interpret the words לא בפניו not to his face, that is, saith hee, לא פרקחו not to his knowledge, and a little one is not בר דיוקא capable of understanding.] חנינא : וכן לאחר שלא בפניו אין חזקין לאחר שלא בפניו : It is a tradition, that they priviledge a person though they know is not, but they doe not dispriviledge a person without his knowledge. And thus doe they answer that objection that is now afoot against Infants baptisme, viz. that it is not fit that they should be baptized, because they have no understanding: they make it a non sequitur, for say they, a priviledge may bee put upon a person, though he himselfe know not of it. And in the very place out of which these words are cited, even a little before them, the Talmudicke speake of a proselytisse and a captivess, and a maid, redeemed, proselyted, and manumitted, being lesse then three yeares old and an halfe, and they have a case upon it about contracts and dower.

And *Adaimonides* in the treatise *Abadim*, or concerning Servants, Chap. 8. at the very conclusion of the Chapter, hath this saying, ושלאל שתקף בגוי קטן מן מצא חינוך נוי וחטבילו לטם נר חרי חוה נר An Israelite that takes a little beaaten, or that finds an beaaten Infant, and baptizeth him into the name of a proselyte, behold hee is a proselyte. And in the treatise *Issure biab* in the Chapter cited erewhile; he saith, A woman proselyted and baptized, when shee is great with childe, her childe needeth not then to be baptized when he is borne: otherwise it was requisite that hee should bee baptized. By these and other testimonies which might be produced, it is apparent that baptisme, and baptisme of infants was in common use before *Iohn* appeared. And it doth not onely shew a reason why the Jews never question him what baptisme meant, [but by what authority hee did baptize] but also it sheweth a reason why the New Testament is so sparing in expressing the object and manner of baptism, namely, because both baptisme it self, and those things were commonly and ordinarily used and known before.

Verf. 28. In Bethabara beyond Jordan.

It is but as labour lost to goe about to shew how many translations and expositors approve this translation, *Beyond Jordan*, since

since there is not any to bee found, that ever tooke this word *meas* in other sense til *Beza* found a new. Now he translates it *secus Jordanem*, not *beyond* but *besides Jordan*, and so doth hee likewise, *Mat. 4. 15. & 19. 1.* and indeed with some probability at the first appearance: But when the signification of the word *meas*, and the history, and historicall sense of these places alleged, is better viewed; we shall finde his interpretation contradicted by both. For first; the word *meas* doth most properly and genuinely signifie *ultra* or *trans*, and not *juxta* or *secus*, *beyond*, and not *besides*; as might bee evidenced by most copious examples both in Scripture and Heathen Writers, we shall not bee tedious in allegations in which wee might bee even endlesse, take but these two pregnant ones for a patterne, *Matth. 8. 18. John 6. 1. & 17. 25. & 18. 1. Mark 4. 35. & 5. 1. &c.* And divers and divers places in the Lxx: and it will bee hard, if not impossible to shew where ever *meas* signifieth *secus*. To which may be added the signification of severall words derived from this, as *medina*, *medu* and others, which all carry in them the signification of *going beyond, over, or to the other side*.

Secondly, consider but the progresse of *Iohn* in his baptizing. He first beginneth in *Judea*, and coasteth on that side *Jordan* within the land of *Canaan*, *Matth. 3. 1.* and kept not fixed to this or that place, but moved up and downe at a large distance, and had disciples come to him to be baptized from a very large circuit, as is evident by those expressions of *Luke* and *Matthew*, *Hee came into all the countrey about Jordan*, *Luke 3. 3.* *And there went out to him all the regions about Jordan*, *Matth. 3. 5.* And withall *Luke* saith, *that all the people were baptized by the time that our Saviour came to his baptisme*, *Luke 3. 21.* which I cannot see how it should bee understood otherwise; then that *Iohn* had made all his harvest, and finished all the Ministry that hee should use on that side the River, which hee had now coasted upon a whole half yeare together, now therefore hee was to remove to the other side.

Thirdly, It cannot but bee an impropriety to talke of *Iohns* baptizing *besides Jordan*, as if when hee baptized in *Bethabara*, hee baptized in *Jordan* it selfe, as *Beza* himself denyeth not.

Fourthly, the people in Cap. 3. 26. say to *Iohn, Rabbi, bee that was with thee, when Iohann baptizeth*. Now if this bee to bee rendred besides *Iordan*, how needlesse will this appeare, since *Iohn* all the halfe yeare that hee baptized, was hardly any where else? And this impropriety it is very like caused *Beza* to translate it there *ad trajectum Iordanis*, by what warrant of the Greek, I cannot see. And as for those two places that hee alledgeth to confirme his sense, namely *Mat. 4. 15. & 19. 1.* the shortnesse of the language that the Evangelist hath used in both places, was that that drove him into this interpretation: For the text of *Matthew 4. 15.* cited from *Esay 9. 1.* doth so plainly speake to the 2 *King. 15. 29.* that it is past all doubting, as will bee cleared there: Now in that text of the *Kings* there is evident expression of affliction of *Israel* on both sides *Iordan*, which *Esay* speaking to, doth utter it very short, as it is usuall with the Scripture to doe, when it speaketh from knowne stones: And as for that in *Matth. 19. 1.* The Harmonizing of the Evangelists will shew it most undoubted, that *Iesus* in that story did goe over *Iordan* indeed, as may bee seen, *Iob. 10. 40. & 11. 7.* which speake in reference to this very story; but both *Matthew* and *Marke* have given the story in so short termes, as breedeth ambiguity to him that shall look no further then their texts for the exposition one of another. For they onely say thus, *Hee departed from Galilee, and came into the coasts of Iudea beyond Iordan*: but their meaning is this, that hee came into the coasts of *Iudea*, and so beyond *Iordan*; for the story of that one verse comprehendeth as much story, as is contained from *Iob. 7. ver. 10.* to *Iob. 10. ver. 40.* And whereas those Evangelists say onely thus much briefly, *Hee came into the coasts of Iudea*, the story at length was this, *Hee came to Hierusalem*, and there hee stayed from the feast of *Tabernacles*, *Joh. 7. 2, 10.* which was in *September*, till the feast of *Dedication*, which was in *December*, *Iob. 10. 22.* Then hee goeth to the other side of *Iordan*, *ver. 40.* as shall bee cleared past deniall, by Gods assistance, when his providence and goodnesse shall bring us thither: So that in both these texts alledged, the *Ellipsis* or want of the conjunction *And*, which is most common in the Scripture stile, hath bred this difficulty, and that being added [as the very nature and truth

truth of the thing it self requireth it to bee understood] the doubt had been removed: the places being read thus; *The way of the Sea beyond Jordan and Galilee of the Gentiles: And he came into the coast of Judea, and beyond Jordan.*

Now where this *Bethabara* was beyond *Jordan*, is still under scruple; it is very commonly apprehended to bee *בית מברק* *The place of passage*, either where *Israel* came over when they entred the Land, or the common Ford that the people went over from one side to another, from *Judea* to *Perea* at the Fords of *Jericho*.

Now as for the first, it is a very uncertaine scantling; seeing that the space of *Israel's* passage, as was observed on *Luke 3. 21.* was very many miles: And as for the second, it carryeth great probability with it, if it can but bee satisfied, how *Christ* and his Disciples, could traivelle from thence to *Cana* in *Galilee* in three dayes, nay to bee there at a feast on the third day. The 10 chapter of *John*, and the 40 verse, must helpe us to some light in this obscurity. It is said there, that *Jesus went again beyond Jordan, into the place where John at first baptized*; upon which texts let us take up these observations:

1 That *Jesus* in this story, went *ultra*, or *trans Jordanem*, over the River, and not onely aside of it: for in *Joh. 11. 7.* hee saith unto his Disciples, *let us goe into Judea again*; Now had hee not gone over *Jordan*, he had been in *Judea* already.

2 That hee went to the place where *John* at first baptized, that is, where hee first baptized beyond *Jordan*; this was *Bethabara*.

3 That hee went over *Jordan* at the Fords of *Jericho*, for hee went the common roade from *Jerusalem* to *Perea*, or at the least, most certainly hee came back againe at that passage: compare *Luke 18. 31, 35.*

4 That *Bethabara* was not adjoyning to *Jordan* at that passage, but at some distance from it: For if wee looke into this story of his journey beyond *Jordan* in the other Evangelists, we shall finde that he had some journeys beyond the River, as *Mat. 10. 17.* *One came to him when he was gone forth upon his journey, whilst he was beyond Jordan.*

The opinion therefore of *Jerome* cannot bee current, that holdeth

holdeth *Bethabara* to bee buildings at the passage of *Jericho*, on either side *Jordan*, one over against another, on the Rivers brinke; for then how could *Christ*, having passed over at that passage, travaile when hee was beyond *Jordan*, and yet goe but to *Bethabara*? But it seemeth rather to mee, that this place was farre more northward up *Jordan*, and lay over against *Galilee*; and that *Christ* going over at the passage of *Jericho*, coasted up a good way on the left hand, many miles before he came to *Bethabara*. And I should rather suppose, that it was called *Bethabara*, or the place of passage, as being the landing place on the other side of the point of the lake *Genazareth*, over against *Galilee*, then the landing place on the other side of *Jordan*, over against *Jericho*.

And the Reasons that induce mee to place it there, are these.

1 Because *Iohn* had coasted up and downe *Jordan* on *Indea* side for a long time together, and there hee had gathered up all the Converts that were to be had: what then would it availe him to go on the other side the River, just opposite to the places where hee had been so long? The River was not above twenty or thirty yards over, or grant it twice or thrice so much, nay, grant it fifty, as *Baal haleurim* on *Numb. 10.* and the time that hee had spent on *Indea* side, was all the summer, and why should it bee thought that converts were now to be had on the further side, which might with as much facility have come thirty or forty yards further to him to the other side *Jordan*, especially in summer it being no great water to get over?

2 Because of the quicknesse of *Christ*'s journey from *Bethabara* unto *Cana*; which was travailed by him in farre lesse then three dayes. The first night he came to *Capernaum*, the City of his abode, verse 39. as wee shall shew there; and that two houres before night, which from the Fords of *Jericho* was impossible to doe, unlesse he had shewed a miracle, which in this we know he did not.

3 It is a great perswasive to beleeve, that *Iohn* was now baptizing near *Galilee*, because of the *Galileans*, *Peter* and *Andrew* conversing with him.

of *John* which hee had used before, to use now such an Epithet for *Christ* when hee came in sight: For hee had still spoken of remission of *sinnes*, and remission of *sinnes* still, to all that had come to bee baptized, *Mar. 1. 4.* a doctrine not usuall among them that stood upon their owne righteousness and performance of the Law: and therefore when *Christ* first appeareth, he from an allusion to the daily Lambe, upon whose head the *sinnes* of the people were confessed and laid, sheweth how remission of *sinnes* commeth indeed, namely, by the sacrifice of *this Lambe of God, Christ*, who should beare and take away the *sins of the world*, as that Lambe did in figure, *the sins of the Jews*.

Verf. 31. *And I knew him not.*

The clause is spoken to, and explained in the Notes on *Math. 3. 14.*

Sect. *But that hee might bee made manifest to Israel, therefore am I come baptizing.*

The baptism of *John* did tend to the manifesting of *Christ*, especially two ways: 1. Because by the strangeness of his Ministry, and the wonder of such a baptism as his was, the eyes of all the people were drawne to looke after what hee meant by it: For though his baptism for the manner of it, was suitable to the baptism so well knowne among the *Jewes*, as was observed before, yet was the doctrine and end of it so strange to them, that it put the whole Nation to an enquiry what was in it. And 2. then did *John* preach *Christ* [as ready to come] to every one that came to bee baptized.

Verf. 39. *They came and saw where he dwelt.*

It is questionable whether *John* here doth intimate, his Inne, or his habitation, but I rather understand the latter, and that the place was *Capernaum*; where *Christ* had an habitation, and was a member or citizen of that City: For though hee was a *Nazarine* in regard of his mothers house and residence, yet it

is very probable hee was a *Capernaite* by his father *Josephs*. For,

1 Observe that *Capernaum* is called *his owne City*, *Matth. 9. 1.* compared with *Mat. 2. 1.*

2 There he payes tribute, as the proper place where he should pay it, *Mat. 17. 24.*

3 When he is refused at *Nazareth* his mothers town, hee goeth down to *Capernaum* his fathers, *Luk. 4. 31.*

4 His resort to *Capernaum* was very frequent, and his abode there very much, *John 2. 11. Luke 4. 31. John 6. 17. Luk. 10. 15.*

5 That his father and mother are very well knowne there, *Joh. 6. 42.*

6 That in regard of this frequency of *Christs* being in this town, and its interest in him as an inhabitant and member of it, *Capernaum* is said to be *lifted up to heaven.*

Now *Capernaum* standing upon the banks of *Jordan*, and on the very point of the lake of *Genezareth*, as *Jordan* began to spread it selfe into that lake, hee, and these disciples that goe with him, passe over the water before they come thither, for now they were on the other side *Jordan* where *John* baptized.

Verf. 40. One of the two was Andrew, Simon Peters brother.

Who the other was, it is uncertaine and undeterminable; possibly it might bee the Evangelist *John* himself, but there is no fixing on him, or any other particular man: but this may bee observed, that *Peter* was not the first that came in for a Disciple to *Christ*, but his brother *Andrew* and another. And it was well he was not the first, that so much of the *Romanists* boastings may be stopped.

Sect. We have found the Messiah.

Andrew speaketh, 1 In reference to the expectation of the Nation, that looked so much, and so earnestly for the comming of *Christ*, and for his comming at this time. 2 In reference to the opinion of the Nation, that held that when *Christ* came, none should know whence he was, *Joh. 7. 27.* And is in refer-

rence to the common and constant testimony of *John*, that spake so much of *Christ* to come after him.

The word *Messias* doth solely and singularly betoken *Christ*, as it is interpreted most pertinently by the Evangelist here, and Chap. 4. 25. For though the word משיח in Hebrew, in the Scripture, signifieth any anointed one whatsoever; yet in this Greek form, *Messias*, it never signifieth but onely *Christ*. Nor is the Hebrew word משיח used in Hebrew Authors, but in the same sense, and so it is used infinitely among them: sometimes set single without any other addition, and very often with this addition מלך המשיח *The King Messias*; as hee that is never so little versed in Jewish Authors, will finde in great variety. In this propriety the word is used, *Dan*. 9. 25, 26. and so was it confessed by the Ancient Jewes, though the Modern would elude it. The Jews of the *Talmud* age, say, that the end of the *Messias* was spoken of in the Book of *Cetubbim*, aiming at this place; but how the latter generations turne off such a sense, see in *R. Saadias*, and *Rab. Sol.* in loc. &c.

Verf. 42. *Thou art Simon.*

Christ nameth him at the first sight, and hereby sheweth that he was the *Messias*, in that hee could thus name *Simon* and his father, with whom he had had no converse before.

Simon, or *Simeon*, as the *Syriack* renders it, [for they are all one, as *Acts* 15. 14.] was a name that was exceeding much in use among the Jewes at this time, as *Matth.* 27. 32. *Mark* 3. 18. *Luke* 2. 15. *Acts* 8. 9. & 13. 1. &c. And it was very frequent in use in their Schools in putting of cases, as, *Reuben borrowed such a thing of Simeon*, &c.

The Jewes themselves seem to have brought the Hebrew word *Simeon*, into this Greek manner of pronouncing, *Simon*; for their own Authors speak of one *Rabbi Simon*.

Seft. *The son of Jona.*

Bar. Jona in the *Syriack*, *Mat.* 16. 17. and *Simon Jona* in the *Greeke*, *Iob.* 21. 15, 16, 17.

There

There are that conceive a corruption to bee in the writing of this word; for [say they] it should be *Joanna*. And of that minde is *Jerome*, the *Vulgar Latine*, *Erasmus*, at *Joh. 21. 15.* and of that writing is *Erasmus* his Greek copy there, and some others here: But upon what ground this facill and most generall reading, of *Jana*, [for so the *Syrian*, *Arabick*, most and best Greek Copies, and most translations utter it] should be forsaken, and one so far fetched and strained as *Joanna* be embraced, and taken for the right, I cannot yet understand or apprehend.

Certainly *Jana* is the Genitive case of *Jonas* in the Lxx, *Jon. 4. 8.* & in the New Testament, *Mat. 12. 21, 39.* And why the father of *Peter*, should not bee thought to bee *Jonas*, as well as *Joanna*, I beleeve it will bee very hard to shew a reason; Wee have mention of *Rabbi Jonas* among the Jewish Doctors; which sheweth that the name was given to others besides the old Prophet, and there is no reason why a private man might not carry it as well as a Doctor. Sure it is that the very word *Jona*, applyed thus to *Peter*, doth give a very good hint, to compare him and the old Prophet together: For they were both preachers to the Gentiles, both of them declined that employment: and both of them declined it at *Jeppa*. Compare *Iona 1.* and *Acts 10.*

Sec^t. Then shall bee called *Cephas*.

I. Change of names in Scripture is frequent, and most common for the better, as *Abrams* into *Abraham*, *Jacobs* into *Israel*, *Hosbeas* into *Abosbua*, and *Solomons* into *Iedidiah*, though sometimes there is a change for the worse, as *Ierubael* into *Ierubesheth*, *2 Sam. 11. 22.* *Sychem* into *Sychar*, *Iob. 4. 5.* &c.

II. Christ changeth the name of three Disciples onely, *Peter*, *Iames*, and *Iohn*, *Mark 3. 16, 17.* as God had changed the names of three men onely in the Old Testament, *Abram*, *Isaac*, and *Solomon*.

III. Now as concerning the name *Cephas*, which *Simon* carryed hence-forward, *1 Cor. 1. 12.* & *15. 5.* *Gal. 2. 9.* it is a *Syriack* word, framed into an adjective, and into a *Greek* utterance, by addition of *s* in the latter end.

Ceph indeed is used sometimes in the Hebrew, as *Ier.* 4. 29. *Iob* 30. 6. But *Cepha* soundeth of the Chaldei idiom, and is used very frequently by the Paraphrasts; most commonly to render the Hebrew word *סלע* as *D. Kimchi* noteth in *Michol*, and as may be observed in *Numb.* 20. 8, 10, 11. *Iudg.* 20. 45, 47. & 21. 13. *1 Sam.* 23. 28. and divers other places: and sometimes to expresse the word *לשון* when it signifieth, a point of land, or sea, as *Iob.* 15. 2. *חפנה חלשון* the Chaldei renders it *כפתא לדרומא*; meaning, as saith *Kimchi* on the place, the point of a Rock that looked South-east. But it will easily be agreed upon about the signification of *Ceph* and *Cepha*, namely, that it denoteth a Rock, in the most proper and most common meaning of it: But the scruple is whether *Cepha* be the very same with *Cepha* in signification, yea, or no, and whether the letter *s* added in the end, doe change the sound of it onely, and not the sense.

To mee it seemeth, that *Cepha* is of an adjective signification, and betokeneth not a Rock, but Rocky, not *Peira*, but *Petrosus*, or belonging to the Rock: and I am induced to this opinion upon these grounds and arguments:

1 Because it is uttered *Cepha*, and not *Cepha*; for although it is ordinary with the language of the New Testament to adde *s* in the latter end of some words, to make them sound of a Greek pronounciation, as *Ezekias*, *Manasses*, *Messias*, *Barnabas*, &c. and though I think it doth so here, yet do I not conceive it doth so here for that end onely, but for some other further purpose and intent.

As 1. To marke it for a proper name, and to take it off from being taken otherwise: and so *Barnabas*, *Barsabas*, and *Elymas*, are marked with the same mark, for the same end.

2. To change its sense, as well as its nature, and to alter it from a substantive signification to an adjective, as well as from a common noun to a proper: For as the Evangelist maketh a cleare distinction between *Petros* and *Petra*, *Matth.* 16. 18. as all orthodox Expositors upon that place grant; so certainly is the like to be made betwixt *Cepha* and *Cepha*; for these Syriack words our Saviour used when he uttered that speech.

And to this purpose it is also to be observed, that the word

Petros is not used for a *Rock* in all the Scripture: It is in itself indeed in that sense among heathen authors, but in the *LXX.* and in all the new Testament it is scarcely to be found: Now if the Evangelist meant to tell us, that *Cephas* signifieth a *Rock*, it is wonder that hee would use the word *Petros*, which never occurreth in that sense in all the Bible, and refuse the word *Petra*, which signifieth so in the Scripture hundreds of times; Nay, say some of our Greek Dictionaries, Πέτρα κοινή, Πέτρ. & αἰμαῖς: *Petra* is the common name for a *Rock*, even in the heathen Greek language, but *Petrus*, is but the Attick dialect. And therefore I cannot but wonder that *Petrus* in this place should be translated *Petra*, as *Beza* in Latin, and *Brucioli* in Italian render it, and our English to the same sense, *Thou shalt be called Cephas, which is by interpretation, a stone.*

For the taking up therefore of the sense and meaning, and of the reason and occasion of this name given to *Simon*, these particulars are to be taken into consideration.

I. That *Christ* called him *Cephas*, totidem literis, and not *Cephas*: and that hee was commonly so called among the Disciples, *Cephas*, with the *s* sounded in the latter end. I know it is a common opinion to the contrary, as *Beza* on *Matth. 16. 18.* utters it *Dominus Syriace loquens, nulla usus est agnominatio, sed utrobique dixit Cepha*: and accordingly the *Syriack* translator every where expresseth it.

But let it be observed, 1. that as the Jewish Nation was full of Greek names, which were Greek names indeed, as *Andrew*, *Nicodemus*, *Alexander*, &c. so did they frame many of their Jewish names, which were Jewish names indeed, into a Greek pronunciation, and so pronounced them among themselves, as *Thendos*, *Bairhus*, and others in the *Talmud*; and *Herader* for *Herod* in the *Syriack* translator, &c. And why *Cephas* should not be so used among them and other Greek-sounding *Syriack* names in the New Testament, I have not yet met with any reason that giveth any satisfaction, nor indeed with any Author that giveth any reason.

And let it be observed 2. that whereas generally common nouns in the *Syriack* tongue, doe end in *a*, as *Acclama*, *Abba*, *Gabbitha*, *Talitha*, *Aks* 1. 19. *Gal.* 4. 6. *Joh.* 19. 13. *Mar.* 5. 41.

whom

when they are to bee framed into proper names of men, it is done by putting *s* to the end of them, as *Barabbas*, *Elymas*, *Barnabas*, &c. And of the same nature is *Cephas* here: Now since this change of nourses from common to proper was made among the Iewes, what reason can bee given why this letter that made the change should not bee reserved among the Iewes also? Did the Greeks onely call *Simon*, *Cephas*, and not the Iewes? And did the Greeks call the other men *Barnabas* and *Barabbas*; but the Iewes *Barnaba* and *Barabba*?

Consider 3 how common the *Greek Bible* or the *Lxx* was in use among the Iewes at this time, and how much mixture of *Greeke* words was used in their common language at this time, as appeareth by the *Syriack* translator, the *Chald. Paraphrasts*, the *Talmuds* & others the most ancient Iewish Writers, & then we have good cause to think, that they that used the whole Bible in *Greek*, and that used to speake so much *Greek* mingled with their *Syriack* language continually, would not stick to utter one letter that sounded of the *Greek*, when that letter was onely and properly added to denote a proper name.

But you will say, that the New Testament writeth, *Ezekias*, *Josias*, *Jonas*, and the like, with *s* in the end, as these words are written, and yet there is none that can think that the Iewes uttered those words so, but as they are written in the Old Testament, *Ezekiah*, *Josiah*, *Jonah*. It is true, that it is most like they did so, but the difference betwixt them and these words that we have in hand, is so apparent, that it is hardly needfull to shew it: those were proper names originally, these were common names made proper: those had *s* added in the end, not to shew that they were proper names, but to supply the Hebrew *b* or *n*, which the *Greeke* in the end of a word cannot utter; but these have *s* added in the latter end, purposely and intentionally, to make them proper names, and to shew that they are so.

And 4 let it be observed, how it could bee possible for the Disciples in those words of our Saviour, *Tu es Petrus*, & *super hanc petram*, *Matth.* 16. 18. to understand them otherwise then that *Peter* should bee called *the rock*, if *Christ* used *Cepha* in both places: *Thou art Cepha*, and upon this *Cepha*; *Thou art a rock*, and upon this *rock* will I build my Church: let any one but judge what interpre-

interpretation they could make of it, by his owne construing and interpreting it, according to the propriety, as the words lie before him. Therefore it is more then probable, that *Christ* called his name *Cepha*, uttering and founding the *s* in the latter end; and that the addition of that letter was not from the Evangelist, but from *Christ* himselfe; and that in the speech mentioned, he thus differenced the words, Thou art *Cepha*, and upon this *Cepha* will I build my Church.

II. Now the reason why our Saviour giveth him this name *Cepha* or *rockie*, was not so much for that he was built upon the rock, for so were all the rest of the Apostles except *Inda*, but because he had a speciall work to doe about that building which *Christ* was to found upon the rock. For in those words, *upon this rock will I build my Church*, he meaneth the Church of the Gentiles, which was now in founding, and in that building *Peter* had this speciall and singular worke and priviledge, that he was the first that preached the Gospel to the Gentiles, *Act. 10. & Act. 15. 7.*

Seet. Which is by interpretation *Peter*.

For so should the word bee rendred, and not as our *English* hath it, *which is by interpretation a stone*. This is a passage like that in the verse preceding, *Messias, which is by interpretation, Christ*; and that *Act. 9. 39. Tabitha, which is by interpretation, Dorcas*: where our Translators have very properly observed and followed the intention of the Evangelists, which is, to give these proper names out of one language into another, and not to give them out of proper names into common nounes: And here they should have followed the same course, which they have done in the margin, but have refused it in the Text: The *Arabicke* and *Vulgar Latine*, and divers others, translate it *Petrus* according to our sense: but the *Syriack* tranflateth not the clause at all.

Ver. 43. The day following.

Jansenius dare not suppose this to bee the next day after that

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Andrew

Andrew and the other Disciple followed *Jesus* to his owne home; but he thinks it was the day after *Christ* had named *Simon, Cephar*. The cause of his doubting is this, because it being late towards night, when *Jesus* and *Andrew*, and the other Disciple came to the place where *Jesus* dwelt, ver. 39. he cannot suppose how *Peter* should be found and brought to *Christ* before the next day: and yet he confesseth *Epiphanius* to bee of opinion against him. But it being observed that *Peter* and *Andrew* were brethren, that they dwelt together, *Mar. 1. 29.* that they fished together, *Mar. 4. 18. &c.* it will bee no difficulty to conceive how *Andrew* might find out *Peter* upon a sodain, and bring him to *Jesus* that very night that they came into *Capernaum*, though it were late; and accordingly there is no scruple to expound this, day following, of the very next day after.

Verf. 44. *Bethsaida*.

This was a Towne that stood beside the lake of *Gennesaret*, changed by *Philip* the Tetrarch into the form or state of a City, and named by him *Julia*, after the name of *Cæsars* daughter: so *Josephus* witnesseth, *Antiq. lib. 18. cap. 3.* Κάτω δὲ Βυθσαϊδὲν οὐκ ἄρτι Ν. τῷ ὑποστρώσει πύργος ἀνεγέρθη, πάλαι τὴν οὐκ ἐκείνην, καὶ τῇ αἰσῇ Βυθσαῖς, Ἰουλία δὲ καλεῖται τῇ Καίσαρος ἐμνημόνευ ἡμετέρῃ. The town *Bethsaida* by the lake of *Gennesaret*, be brought to the dignity of a City, both in multitude of inhabitants, and in other strength, and called it after the name of *Julia* the daughter of *Cæsar*. *Bethsaida*, signifieth the house, or place of hunting; and it seemeth to have been so called, because it stood in a place where was store of Deer, or Venison. And to this sense is that passage of *Jacob* to be understood, *Gen. 49. 21.* *Nephtali, a Hind is he*, that is, *Nephtali shall abound in Venison*, as *Asaph* with bread and oyle, ver. 20. and *Judah* with wine, ver. 11. view the places in the original. Now *Bethsaida* stood either in, or very neare the tribe of *Nephtali*, as shall be shewed elsewhere.

Seet. The City of *Andrew* and *Peter*.

Andrew with *Peter* after this removed and dwelt in *Capernaum*, Mark

Joh. 1. 45.

of the foure Evangelists.

Mark 1. 21, 29. because they would be neare *Christ* whose residence was there, as was observed before: And there *Peter* pays tribute for himself, as in proper place, *Mat. 17. 27.* all and more

Seet. We have found him of whom Moses in the Law, and the Prophets did write, &c.

Now to insist upon the studiousness of *Phillip* and *Nathanael* in the Law and Prophets, as some collect it out of this expression; there are these things most observable out of these words:

1 That the whole Scriptures of the old Testament are comprehended under these two heads, *the Law and the Prophets*. And so again, *Matth. 11. 13.* *Luke 16. 29.* For though indeed the Law and the Prophets onely were read in the Synagogues every Sabbath day, as *Acts 13. 15.* yet the third part of the old Testament called *Cetubim* or *Hagiographa*, did prophecy of *Christ*, as well as the other two, and so must of necessity be included here: For what book of Scripture is more full of prophecies of *Christ*, then the book of *Psalms*? and what hath more cleare prediction concerning *Christ*, then the book of *Daniel*? and yet neither of these are taken in among the books of the Prophets as the Jews did commonly divide them in their Bibles, and read them in their Synagogues, but they come under the third part, *Cetubim*. And therefore as by the Law here, is to be understood all the Books of *Moses*, so by the Prophets, is to be understood all the old Testament beside: And so what is spoken in a *Psalme*, is said to be spoken by a Prophet, *Mat. 13. 35.* and *Daniel* is called a Prophet, *Mat. 24. 13.* And so the Penman of the book of *Job*, *Ester*, *Chronicles*, &c. deserve the same name. And this very consideration were argument enough, if there were no more, to plead *Solomon's* salvation.

2 That *Christ* is the generall and chiefe Subject of the Law and the Prophets. And here are we got into a very large field, if we would but traverse it, to shew how Law & Prophets in types and prophecies did speak before of *Christ*; but this consideration, and particulars of it will be continually occurring and emerging as we go along.

3 That when *Nathanael* saith, That we have found him of whom

Moses and the Prophets did write, Jesus of Nazaret, he meaneth not, that either *Moses* or the *Prophets* had so articulately named him, but that *Jesus of Nazaret* proved to be he of whom they had written and spoken so much.

Ver. 46. *Can there any good thing come out of Nazaret?*

This seemeth to be spoken by *Nathanael*, not onely as referring to the poornesse and obscurity of the City *Nazaret*, [as that it is neither mentioned by the *Prophets* to be a producer of any good, nor likely in it self to be so, being a place of an inferiour and contemptible rank] but as referring rather to the wickednesse and prophanenesse of the place, that it was so wretched and ungodly a City, that it was unlikely that any good thing should come out of it? The wickednesse of the people of this place appeareth, *Luke 4. 29.* when they are so desperate as to goe about to murder *Christ* at his first appearing among them.

Verf. 47. compare *Jer. 9. 4, 5, 6.*
Behold an Israelite indeed, &c.

Although this be the character of every true Christian, as *Esay 65. 8.* and it be accordingly conceived almost generally by Expositors, that our Saviour aymeth onely at such a thing here, namely, that this is one that serveth God sincerely, and with a good heart, and this is such a one as God requireth a man to be in the profession of Religion, yet can I not apprehend this to be the sole and proper meaning and intention of these words; for why might not the same have been spoken of, and to *Peter, Andrew, and Philip*? Certainly they were very sincere and upright towards God, and were *Israelites indeed*, without guile or hypocrisie in matter of Religion, as well as *Nathanael*; their fetching one another to *Christ*, and the readinesse of them all in embracing of *Christ*, confirmeth this past all denyall: and it is hard and harsh to think that *Christ* should give that for a singular *Encomion* to *Nathanael*, which might generally bee given to any of his Disciples; when he nameth *Simon Peter*, it was for
some

some singular and peculiar respect, and so when he nameth *James* and *John*, *Boanerges*; and doubtlesse when hee passeth such a character as this upon *Nathaniel*, it was for some regard and respect in which he was differenced from other men.

The cause and occasion therefore of this description of him by our Saviour, I conceive rather to be *Nathaniel's* uprightness and deceitlesse towards men, then towards God, though his uprightness and sincerity towards God is by no meanes to be denied. And it seemeth that this was a common name and title which *Nathaniel* had got among his neighbors, and those that knew him, for his very honest, upright, and exemplary dealing, converse and integrity amongst them, that hee was commonly called the *guiltlesse Israelite*, as that Roman was called *verissimus*, for his exceeding great truthfulness. And truly to me it is very probable, that the great variety of names that we finde divers men in Scripture to have had, [as some to have two names, some three, some more] proceeded in very many of them from this very cause and occasion, namely, their neighbors and acquaintance observing some singular quality in them, and action done by them, gave them some denomination or other agreeable to that action or quality: So *Gideon* came by his name *Jerubbaal*, Judg. 6. 32. and *Jerubsheb*, 2 Sam. 11. 21. So *Sbemaiah* the false Prophet came to be called the *Nebelamin*, or the *dreamer*, Jer. 29. 31. and divers others mentioned in Scripture, and in *Iosephus*, some of which will bee taken up in their due places. : Now it being a common title that *Nathaniel* had got among all that knew him to be called the *Israelite without guile*; our Saviour when he sees him come towards him, calls him by the same name; and thereupon *Nathaniel* questions him how he came to know him, that he could so directly hit upon his common denomination.

Ver. 48. *When thou wast under the figtree, I saw thee.*

This seemeth to refer, not onely to his being under the figtree, but to some private and secret action that he did there; and for which he went thither: And as our Saviour convinceth the woman of *Samaris* that he was the *Messias*, by telling her of her

evill actions that hee did in the dark and secret, so doth he *Nathaneel*, by hinting some good things that hee did from the eyes of men under a figtree, before *Phillip* light on him there, as praying, vowing, or some other action which none knew of but himself: And this appeareth rather to be the matter that *Christ* aimed at; and that worketh in *Nathaneel* for his conviction, because that it was possible that *Christ* might have been near the figtree himself as well as *Phillip*, and he might see *Nathaneel*, and *Nathaneel* not see him, and so might *Nathaneel* have supposed; but when he telleth of some secret action that passed from him under the figtree, which his conscience told him that no morall eye could be conscious to but himselfe, then he cryes out, *Thou art the Son of God, &c.*

Ver. 49. *Thou art the Son of God, thou art the King of Israel.*

This he speaketh from 2 Sam. 7. 14. Psal. 2. 6, 7. & Psal. 89. 26, 27. where God setteth his own and onely begotten Son upon his hill of *Zion*, and throne of *David*, and to rule over the house of *Jacob* for ever, Luke 1. 33.

Verf. 51. *Verily, verily, I say unto you.*

In the Greek it is *Amen, amen*:] Now because this manner of expression is exceeding uall in the speeches of our Saviour through the Gospel, sometimes single *Amen*, as in the rest of the Evangelists, and constantly doubled in *John*, *Amen, Amen*; and because this is the first place according to our Harmony-order and method, that we meet with the word at all, it will be pertinent here to take up the meaning of it once for all, and to consider these two particulars concerning it: 1 What our Saviour doth properly intend and meane by *Amen*, when he useth it so oft: And 2 why *John* the Evangelist doth constantly use it doubled, when the other three never use it so at all.

1. As to the first, it is to be observed, [and that is well enough known] that the word *Amen* is an Hebrew word, and is very commonly used in the old Testament; but this withall is to be observed [which it may be is not so commonly noted] that it is never

phet *Esay* speaketh there apparently concerning the times of the Gospel] he speaketh of his owne [as he saith the Devil doth when he speaketh a lye, *Job. 8. 44.*] and useth a different stile from the Prophets, [which used to authorize their truths with, *Thus saith the Lord*] and speaketh *Amen*, upon his own Authority, as the God of truth: *Amen, I say unto you.* In this word therefore is included two things, namely, *the truth spoken,* and *the truth speaking it*; and the expression doth not onely import the certainty of the things delivered, but also recalleth to consider that he that delivers it is *אמן אלהים Amen, the God of truth, and truth is self.* And this consideration will help to give a resolution to the second scruple that was proposed, and that is, why *John* alone doth use the word doubled, and none other of the Evangelists.

I am but little satisfied with that glosse that is given by some upon this matter, namely, that *John* doth constantly double this word, because the matters spoken by him are of a more celestially and sublime straine, then the matters spoken by the other Evangelists, and therefore the greater attention is challenged to them by this gemination; for neither can I see, nor dare I think of any such superiority and inferiority in the writings of the Evangelists.

Nor doe I suppose that *Christ* used this gemination himselfe, [for it is very strange that in those speeches that this Evangelist mentioneth he should doe so, and in the speeches that the others mention he should not doe so, when it may be sometimes it was the very same speech] but I conceive that the Evangelist hath doubled the word, that he might expresse the double sense which the single word in our Saviours mouth, and in the other Evangelists includeth. And so he addeth nothing to what *Christ* spake, but explaineth his speech to the utmost extent. He saith in the other Evangelists *Amen* singly, but he meaneth thus doubly, *This is truth, and I am truth that speake it:* Now *John* that he might clear this double meaning, doth double the word *Amen, Amen,* the one whereof doth refer to the thing that is spoken, and the other to the person that speaketh it. But the question proposed, is not yet resolved, why *John* should doe thus, rather then any of the other; but the same answer that resolveth why *John* should

should relate so many things that none of the other three doe ever mention, will resolve this : namely, that it was Gods will and disposall that there should be four that should write the Gospel, and that some writing one thing, and some another, some after one manner, some another, the Story should be divinely made up to its full perfection. Now *John* wrote last, and he had warrant and opportunity to relate what the others had omitted : And as for the particular in hand, hee saw that the other had onely produced this word single, as *Christ* indeed had continually uttered it, and that they had some of them expounded it in a place or two 'Αληθὺς & Ναί, to shew that it was to be taken in these speeches in a meaning different from that precatory straine in which it was constantly used in the Old Testament: but yet that there was something more included in the word, and therefore he is warranted by the holy Ghost to explaine it to the full in two words, *Amen, Amen*: And thus the counsells of the Lord of old, uttered and revealed by the Prophets, doe in the preaching of the Gospel by our Saviour prove אמת אמת *Truth, truth*, *Esay 25. 1.*

Sect. Hereafter ye see shall Heaven opened.

Observe the manner of our Saviours answer; the Text saith, he saith *to him*, but his words are aimed at them all, *Amen, Amen* I say *to you*, *Ye shall see*, &c. He applyeth his speech to all in generall, though he spake more singularly, [as the Text telleth] *to Nathaneel* in prosecution of the discourse that had been betwixt them before.

Now the maine difficulty of this speech lyeth in this, in what sense to understand, *the opening of the Heavens*; and where and how these Disciples saw *the Angels ascending and descending upon Christ*: The words are capable of a double construction, and some give them the one, and some the other : some understand them literally, that the Disciples did at some times see the Heavens opened indeed, as *John the Baptist* had done, *Luke 3.* and the Angels ascending and descending upon *Christ* indeed, though never a one of the Evangelists mention it. And faire arguments and probability they shew for this, which I shall not spend time to mention.

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But others conceive the words are to be interpreted in a Metaphoricall and borrowed sense, and not according to the letter, and so taken, some interpret them one way, some another.

I confesse that I have stood at this place, *tanquam in bipis*, a very long time, and can hardly tell which way to take: both the interpretations of the thing, both the literall and the tropicall, carrying so faire a colour and apparence with them. But I cannot but incline to the latter, namely, to conceive that *Christ* here speaketh in a borrowed sense, and by the *opening of Heaven*, and the *ascending and descending of Angels*, that hee meaneth not historically, that that very thing was to be done, but mystically meaneth some thing else, which hee thought good to expresse by these borrowed phrases. And that which mainly swayeth me that way is, [besides the silence of all the Evangelists, that never mention such a thing really done] the force and signification of the word *Adven*. Our *English* and *Ersinus* render it *bereafter*; and so have left the time at a very large and uncertain scanning. But the *Syrisk* and the *Vulgar* render it, *from this time*, or *henceforward*, and so it most properly and naturally meaneth: For it signifieth not onely a date of time, and some one action done after that date at a time uncertaine; but a continuance of such actions or things from that date forward.

Now our Saviours meaning in this phrase is, that from this very time forward he would declare and shew himselfe in his Ministry gloriously and with power, and henceforward should his Disciples see and perceive so much by glorious demonstrations of him, that they might know that hee was the *Christ*.

His expressions of *the Heavens opened*, and the *Angels ascending and descending* refer and allude to *Ezekiels* vision at *Chebar*, *Ezek.* 1. 1. and to *Jacobs* at *Beisbel*, *Gen.* 28, two as glorious revelations of *Christ*, as any vision the Old Testament mentioneth.

His meaning may be given in a paraphrase, thus; *Nathanael* dost thou thinke it so great a matter, that I could see thee though thou wert so close, and private, and secret under the figtree? thou shalt see farre greater things then these; for I tell you all; From this time forward I must begin to preach the Gospel, and yee shall perceive that I have such knowledge of things;

things, as if heaven it self were open to me: and such power of miracles and doing wonders, as if the Angels were continually going on errands for me, and doing my will. And accordingly the Evangelist relateth that on the very next day hee shew'd a miracle at *Cana* in *Galilee*, and manifested forth his glory: and in the latter end of the same Chapter, he speaketh of his miracles at *Jernsalem*, and his knowledge of all men, *ver. 24.*

So that henceforth *Christ's* Ministry in preaching and doing miracles doth begin; the place, *Cana*: the time, some two months after his Baptisme, or thereabouts, for ought is to be perceived from the Evangelists to the contrary.

Señ. The Son of Man.

This title of *Christ*, which is so frequent in the Evangelists, [and yet which is observable, never but in his own words] meaneth not onely to expresse a man, according to the *Syrian* Dialect then use, *בר נשוא* *Bar nasho*, nor onely to expresse *Christ's* humanity, or that he was truly man, in all things like unto us, sin onely excepted; nor doth it onely intimate his humility, when he doth not disdain to call himself so oft by this humble name, though it may have some aime at all these things: but it seemeth to be used so oft by our Saviour concerning himself, as intimating him to be the second *Adam*, and referring to that promise that was made to *Adam* instantly after his fall, of the seed of the Woman that should breake the Serpents head: And to this very purpose, as we observed in its place, the Evangelist *Luke*, at the story of his Baptisme, when he was to be installed into his Ministry, and had that glorious testimony from heaven, deriveth his pedigree up to the first *Adam*, to draw all mens eyes to that first promise, and to cause them to own him for that seed there promised, and for that effect that is there mentioned, of dissolving the works of *Satan*: And as that Evangelist giveth that hint, when he is now entring this quarrell with *Satan*, even in the entrance of his Ministry, so doth hee himselfe as hee goeth along in it, very frequently and commonly by this very phrase, give the same intimation for the same purpose. *Nathanael* had proclaimed him the Son of God, he instantly titles himself, the

Son of Man; not onely to shew his humanity, [for that *Nathanael* was assured of by the words of *Philip*, who calls him, *Jesur of Nazareth, the son of Joseph*] but to resolve the thoughts of the hearers to the first promise, and to lead them to look for restoring of that by this second *Adam* which was lost in the first. To him was heaven shut upon his fall, and he lost his former converse and attendance of Angels, but yee shall see heaven open, and the Angels ascending and descending upon the *Son of Man*, that you may know that the second *Adam* is here.

It is true indeed that *Ezekiel* and *Daniel* are called either of them *Son of Man*, *Ezek.* 2. 1. &c. *Dan.* 8. 17. and that all men in generall are called the *sons of Man*, בני אדם *Psal.* 62. 9. as *nomen nature*, and so we deny not but this title doth denote and shew *Christ's* humanity, and may tell us to what honour God raised our nature in him: But when he doth often stile himselfe by the title with such an *Emphasis*, it draws the eyes and thoughts of all to meditate also and consider upon this further thing.

SECT. XIII.

St. JOHN, Chap. II.

Christ's first miracle, changing of formes.

His first Passouer.

ANd [a] the third day there was a marriage in [b] Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, and his Disciples to the [c] marriage.

3 And when [d] they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to doe with thee? mine houre is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, doe it.

[a] The third day.] There is much difference whence to date this day; whether from Johns last testimony of Christ, or from Christs coming into Galilee, or from his conference with Nathaniel: and this difficulty hath the rather risen, because this is another Chapter: for certainly if this verse had been in the Chapter before, they that date this third day, from Christs coming into Galilee, would more readily have inclined to another date; namely, from the testimony of John.

And truly for all it is a new Chapter, yet I see not why it should not be linked to that chaine of time that is in the Chapter before. Now there it is said, John stood and two of his Disciples, and he testified of Jesus, and they followed him. And the day following Jesus would goe into Galilee, and meeteth with Philip and Nathaniel: and the third day there was a marriage: what doubt can there be of those three dayes thus linked together, especially it being considered that the holy Ghost doth here date the time of Christs first acting and moving in the Ministry of the Gospel, and will shew how soon he wrought miracles after he began?

The second Part of the Harmony

[b] The Syr. readeth, *In Catna of Galilee*, and so doth it again; Chap. 4. 6. & 21. 3. And so doth the Hebrew Map of *Cana*, mention *קטנא גליל* *Catna in Galilee*: for into this name, it seemes it was grown in after times; and the Syrian calleth it by the name it bare in his time, as we finde it common with the Chaldee Paraphrast to doe by names of places in the Old Testament, as he calleth *Kadish-barnea*, constantly *Reham*; hee calleth *Argob*, *Trachoma*, or *Trachonitis*, *Deut.* 3. 4. and so might be instanced in exceeding many.

[c] Syr. *מחתום* i. e. *the marriage feast*: for a feast ever attended a marriage, see *Gen.* 29. 22. *Judg.* 14. 10.

[d] *Υπερβουλον* [*ὑπερβουλον*]:] Some by the tense would collect that the wine was but now failing, and was not utterly spent, and upon this collection would interpret those words, *mine hours is not yet come*, to this sense that *Christ* would not work the miracle till the wine was clean gone; but neither is the tense of so strict a signification, nor are those words of such a meaning; as might be shewed at large for the former, and shal be touched upon for the latter by and by: see those instances about the tense, *Matth.* 26. 26. *ὑποψήσας ἑλάσθαι*. 27. *ὑπερείσας ἑλάσθαι*. 30. *ὑπερβουλον*: which, to spare more, doe clearly intimate the action past; as *Christ* brake not the bread, nor gave the cup, while he was blessing and giving thanks, but after, &c.

S. JOHN, Chap. II.

6 And there were set there [e] six water pots of stone, after the manner of the purifying of the Jews, containing two or three [f] firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water; and they filled them up to the brim.

[e] *Hydrie*: The same word is used by this same Evangelist, Chap. 4. 28. And the very notation of the word in this place, conduceth to the heightning of the miracle, and the confirming of the truth of it. For these vessels were *Hydrie*, *water-vessels*, destined and used onely for holding of water, and therefore no bottome or dregs of

wine could be conceived in them, as by which some colour or taste might be given to the water to resemble wine. The vessels which women used to fetch water in from the wells, were also called

called *Hydris*, as is apparent by the place lately alledged, Job. 4. 28. these in Hebrew were called כדים Gen. 24. 14. &c. which the three *Targums* expresse by three severall words מרחם: קולחם: לנחום but those vessels were either earthen or wooden, or of leather, or some such light and portable matter, but these here spoken of were of stone, because they were not to be carryed from place to place, but stood constantly in their dining rooms, or thereabouts, to have water ready for them to wash against they came to meat.

[f] מטרקא. The Lxx render three Hebrew words by this; 1 כנה in 1 Kings 18. 32. where it is said, *Elisha* made a trench that would contain סנחיים two measures of seed: the Greek hath it *δύο μετρας*. 2 כח in 2 Chron. 4. 5. *Solomon's* brasen Sea held 3000 baths בתיים: the Lxx have it *μετρας τριακισμύ*. 3 מורה in Hag. 2. 17. *ἐξαιτίας αὐτῶν ἡμεῖς μετρας*: where either they take מורה for a measure, which indeed signifieth a winepresse, or else they expresse the measure which the Hebrew hath understood. What this measure *מטרקא* contained, shall be examined in the explanation of the verse.

S. JOHN, Chap. II.

8 And he saith unto them, Draw out now, and beare unto [g] the Governour of the feast: And they beare it.

9 When the Ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the Governour of the feast called the Bridegroom,

upon the bed where *Esther* was. *Ἀναμίστρος ἐστὶν καὶ ἡ γυνὴ ἡ δέσποιν* *τῆς ἀμύξης*, *Plat. in Sympof*: He rested on the bed on which he had supped, which was neare to mine. 2 *τετρακισμύ*; it intimateth three beds, for that was the common number that they had in their dining-rooms, and from whence that room was commonly called

[g] *Ἀρξισταυτῶ*. There are three words couched and compacted in this one, and every one of the three refers and draws us to look upon three severall things of the customs and fashions of those times; 1 *καλῶ* from *καλῶς*, a bed; because it was their manner of old to sit upon beds as they sat at meat, *Esth. 7. 8*. The King returned to the place at the banquet of wine, and *Haman* was fallen

called by the Latins *Triclinium*, or the room with three beds: But of these things they speak at large, that write of the Jewish and the Roman antiquities, whither the Reader is referred. And as for the *Agonistriclinus*, or Governor of the feast, who he was, shall be seen anon.

S. JOHN, Chap. II.

10 And saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunke, then that which is worse; but thou hast kept the good wine untill now.

11 This beginning of miracles did Iesus in Cana of Galilee, and manifested forth his glory, and his Disciples believed on him.

12 After this he went down to [b] Capernaum, he and his mother, and his brethren, and his Disciples, and they continued there not many dayes.

Christ's first Paschever after his Baptism.

13 And the Jews Paschever was at hand, and Iesus went up to Jerusalem.

14 And found in the Temple thuse thins sold oxen and sheep, and doves, and the changers of money sitting.

15 And when he had made a scourge of small cords, he drove them all out of the Temple, and the sheep and the oxen, and poured out the changers money, and overthrew the tables.

16 And said unto them that sold doves, Take these things hence, make not my Fathers house an house of merchandize.

17 And his Disciples remembered that it was written, The zeale of thine House hath eaten me up.

now when Christ had his habitation in it; but it is commonly supposed

[b] Josephus calleth this town *Cepharnome*. For in his relation of his own life, hee tells, that he had a fall from his horse, and got a bruise, and was carried into the Town called *Cepharnome*; *ἐκ τοῦ πόλεως κεφαρναῦμ*.

This proper name is compounded of two words, *Cephar*, and *Natum*: Now that *Cephar* signifieth a village, it is undoubted, for the word occurreth several things in that sense in the Old Testament, 1 Sam. 6. 18. 1 Chron. 27. 28. *Neb*. 6. 2. &c. But whether the latter word *Natum* were written *נעום* or *נחום* is some doubtfulness: The Hebrew Mapp of *Canaan* writes it *כפר נחום* The town of *Natum*, or the town of consolation, which name suited very wel with it

posed that it was called **כפר נוי** or, the town of Beauty, because of the pleasant situation of it, on the banks of Genesares, and because of the beauty of the buildings of the town it self.

St. JOHN, Chap. II.

18 Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou dost these things?

19 Jesus answered and said unto them, Destroy this Temple, and in three dayes, I will raise it up.

20 Then said the Jewes, Forty and six yeares [i] was this Temple in building, and wilt thou reare it up in three dayes?

21 But he spake of the Temple of his body.

22 When therefore he was risen from the dead, his Disciples remembered that he had said this unto them: and they believed the Scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the Passtover in the feast-day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testifie of man, for he knew what was in man.

it may be applied to these severall Temples that have been mentioned: And there if wee can, we will fit it to its proper meaning, and to the Jewes meaning and intencion in these words.

And thus we have seen how the word of Jesus is fulfilled in the Jewes, and how it is fulfilled in the Church. And thus we have seen how the word of Jesus is fulfilled in the Church, and how it is fulfilled in the Jewes. And thus we have seen how the word of Jesus is fulfilled in the Church, and how it is fulfilled in the Jewes.

Reason of the Order.

THere need not any words, nor much paines to confirm the order and connexion of this Chapter with that that went before, nor the conjunction of these stories of this Chapter one to another. For the words, *on the third day*, used in the very front of the Chapter, doe so plainly tye it to the preceding, that there needeth no more to be said of it. And the transition of the story from *Cana* to *Capernaum*, and from *Capernaum* to the *Passover* at *Jerusalem*, is so cleare, that hee that runneth may read the connexion, and none can make any doubt or scruple at all of it: Onely when it is said in ver. 12. *After this hee went down to Capernaum*; it is to be understood, with some stay made before in *Galilee*, as shall bee shewed at the explanation of the verse.

Harmony and Explanation.

Verf. 1.

NOt to bee too curious in finding out reasons why *Christ* should work his first miracle at a marriage, and why by transforming water into wine, about which buisnesse some Expositors have been needlessly industrious; these particulars cannot be passed over without observation; they are so obvious and emergent out of the thing it self: 1 That as marriage was the first institution that God ordained, so at a marriage was the first miracle that our Saviour wrought. 2 That as he had shewed himself miraculours but a little while agoe in an extraordinary fast, so doth he now by an extraordinary provision for a feast. 3 That though he refused to turn stones into bread, to satisfy his own hunger, because it would have been for the satisfaction of *Satan*, yet doth he not refuse to turn water into wine, to make up the full festivity at a marriage, because it would be for the shewing forth of his own glory. 4 That as the first miracle that was wrought in the world by man was transformation,

Isaiah.

Exod. 7. 9, 20. so is the first miracle that was wrought by the Son of man; and hee worketh no more of the same nature. 5 That as the first time you heare of *John Baptist* in his publick Ministry, ye heare of his strict diet; and that he commeth neither eating nor drinking; so the first time yee heare of *Christ* towards his publick Ministry, ye heare of him at a marriage feast, and turning water into wine. 6 If any will observe from his being at this marriage feast, that he honoured marriage, and allowed of moderate and sober feasting: Or, 7 if from this, and his turning water into wine, any will think of the marriage of *Christ* and his Church, and of things changed into a better condition under the Gospel, and of the Elements of the Gospel-sacraments, water and wine, he hath liberty, if he can finde any profit in such observations; But how *Christ*, being present at this marriage, should discharge marriage of the disorders wherein it was before by divorces, re-marriages, polygamies, and so make Christian marriage a Sacrament, as the *Rhemists* note upon this place, is a thing so far-fetcht, that it is an argument onely fit for *Papists* that have such an implicit faith, as to beleieve any thing. And if one should have questioned the *Rhemists*, did not *Christ* by being present at this and other feasts, discharge feasts also of their disorders, of drunkenesse, excessse, and vanity, and make Christian feasting a Sacrament too? No doubt we should have some very learned distinction to shew the difference.

Secd. In *Cana of Galilee*.

Expositors even generally doe speak here of a *Cana the great*, and *Cana the lesse*, the greater neare *Sidon*; the lesse, they agree not where: the one, as *Maldonius* tells us, called, *Cana Sidoniorum*; or, *Cana of the Sidonians*; and the other, *Cana of Galilee*. I cannot track this distinction further back; then to *Hierome* in *locis Hebraicis*: and withall I cannot see why it should be so currently and generally entertained as it is, unlesse he had given better grounds for it then I find any. It is true indeed, that the Scripture speaketh of a double *Cana*, one in the tribe of *Asher*, *Job. 19. 28.* and the other in the tribe of *Ephraim*, *Job. 16. 8 & 17. 9.* That in the tribe of *Asher* is mentioned indeed with great

Sidon, not with any inference that it lay so very near it, but that the lines of *Asher's* coast went up towards *Sidon*, for of that, and not of *Cana's* being neare *Sidon*, is that place to be understood: Now this *Cana* was certainly in *Galilee* past denyall, [for *Asher* was in *Galilee*;] and where to finde another *Cana* in *Galilee*, I beleieve it will bee impossible to tell: This therefore I cannot but conclude to be the place, and that it is called *Cana of Galilee*, to distinguish it from the other *Cana* in the tribe of *Ephraim* which was *Cana of Samaria*: And thus supposing this our *Cana* to bee in the tribe of *Asher*, as the Scripture sheweth it us, those words of *Jacob* may not unfitly be applied to this present occurrence there, that now *Asher* yeldeth royall dainties indeed, *Gen. 49. 20.* when *Christ* turneth water into wine.

Joseph once resided in this Town, as he testifieth himself, *In vita sua*, Ἀπέμεινον δὲ καὶ τὸν χρόνον ἐξαίρων ἐν καὶ μὴ τῆς Γαλιλαίας ἢ ἐξ ὧσιν οὐκ ἔστιν Καρὰ, *I was at that time in the town of Galilee called Cana*; and he relateth, that having a sudden occasion to go from thence to *Tiberias*, he marched all night, and came thither early in the morning.

Secd. And the mother of *Jesus* was there.

His father *Joseph*, it is like, was now dead, for there is no mention of him any more in the Gospels, and when *Christ* died, then it is apparent that *Mary* was a widow, for he commendeth her to his Disciple *John*, and hee taketh her to his owne house, *Joh. 19. 26. &c.*

Now *Mary* had very neare kindred in this town of *Cana*, namely, *Mary* the wife of *Alpheus*, or *Cleopas*, and all that family by that relation. For 1 *Mary* the wife of *Cleopas* is called her sister, *Joh. 19. 25.* and that same *Mary* is called the mother of *James* and *Josef*, *Matth. 27. 56.* which were undoubtedly the sons of *Alpheus*, *Mark 3. 18.* So that *Alpheus* and *Cleopas* were but one and the same man, and *Mary* his wife was very near allyed to the Virgin *Mary*. 2 *Alpheus* and his family lived in *Cana*, as may be collected by this, that one of his sons, namely, *Simon*, is called a *Cananite*, to distinguish him from *Simon Peter*, *Mark 3. 18. & 8. 3.* And he is called a *Cananite*, as meaning and importing that he was a man of *Cana*. That

That this marriage therefore was in *Alpheus* his house, may be supposed upon this; That 1 *Mary* and *Jesus* their near kindred are invited, and all *Jesus* Disciples for his sake. 2 That *Mary* the mother of *Jesus* is so carefull about the wine, lest the feast should be spoiled, and the Bridegroom and his family should be disgraced by it. And 3 in that the Evangelist presently after the story of this feast, speaketh of brethren of *Jesus*; that is, his kinsmen, that went with him to *Capernaum*, ver. 12. whereas hee had no kinsmen in his company before this feast at all: Now these kinsmen or brethren were *Jamer*, and *Judas*, and *Simon*, and *Josef*, Mark 6. 3.

Ver. 3. *The mother of Iesus saith unto him, They have no wine.*

As it is apparent by the very frame of these words, that the Virgin looked after a miracle; so is it something strange, upon what ground she doth expect it. Had she seen any miracle done by him heretofore? Some conceive she had; as that, in the poor and indigent estate of *Ioseph*, he had sometimes supplied necessities by miracle when he lived there as a private man: but this hath not such certainty in it selfe, or ground in Scripture, as to be a sufficient resolution that this was the ground upon which his mother now desires a miracle. But this is undoubted, that she knew him to be the *Messias*, and the *Son of God*; this she had had so many evidences and assurances of, that that was past all deniall with her, and it may be that was it that she built upon, when she proposeth to him, to provide wine in a miraculous way. It is true, no question, that her eye was upon that, and upon that power that was lodged in his being the *Son of God*, as knowing that he was able to doe such a thing if it pleased him; but what warrant had she to urge the acting of that power, since for ought we finde, she had never seen him doe any miracle before; nay, where, or whence had shee intimation of his doing any miracle at all? Yes, she had intimation of such a thing, and of such a thing to be begun ere long, from those words of *Christ* spoken but the day before: *From henceforth yee shall see the Heavens opened, and the Angels of God ascending and descending upon the Son of man.* From those very words I conceive shee took the
rise.

rile of her demanding a miracle from her son. For in them he had plainly told his Disciples then present with him, [and there is very good ground to suppose her then to be in the company too] that they should see, *an dym*, from that time, some divine and heavenly manifestation of him, though he were the Son of man, yet to be the Son of God; and that now he would begin to shew himself in his actions and working of wonders, agreeable and suitable to one that had Heaven and Angels at his will and attendance: Upon this it is that she builds her request and proposall at this time, and her words are words of faith, for *she beleeveth what Christ had spoken, and therefore she speaketh*; and although she receiveth some check in Christs answer to her, for her going about to limit and determine the *hic & nunc* of those his miraculous actions, yet was the proposall it selfe a fruit of her faith, and Christ seeth so much in her, and refuseth her not.

Ver. 4. *Woman what have I to doe with thee?*

There is exceeding much adoe among the *Romish* party, to mince and to qualify these words, that they may not be a reprehension; for they cannot endure that any one should think, that the Virgin *Mary* ever did any thing worthy of reproof. The *Rhymists* glosse upon the words, shall serve to shew their industry in this matter, to spare the alledging of more, which might be done exceeding abundantly, and [when all is alledged] but to little satisfaction. Christ then may mean here, say they, *What is that woman to me and thee being but strangers, that they want wine*; or some interpret it: or [which is the more proper use of that kind of speech in holy Writ] *what have I to doe with thee? that is, why should I have respect to thy desire in this case? In matters touching my charge, and the commission of my Father for preaching, working miracles, and other graces, I must not be tyed to flesh and blood. Which was not a reprehension of our Lady, or signification that he would not beare her in this or other things pertaining to Gods glory, or the good of men, for the event sheweth the contrary; but it was a lesson to the company that heard it, and namely to his Disciples, that respect of kindred should not draw them to doe any thing against reason, or be the principall motion, why*
they

they do their duties, but Gods glory. And a little after, *Our Lady* here it was no check to her, but a doctrine to others. Now question here Why doe these men, and generally all the Expositors of the same schoole keep such adoe to cleare this from a reprehension? why, because the Virgin *Mary* must have no check by no means: but if it had been any woman in the world but she, or any man in the world but *Peter*, it is a question whether we should have had all this ado to carry these words out of a reprehension.

The manner of the expression they cannot deny to bee of a reprehensive nature, the common use of it in Scripture is so apparent, *Judg.* 11. 12. 2 *Sam.* 16. 10. *Exo.* 4. 3. *Mat.* 8. 29. and divers of the most ancient Fathers have understood it here in such a sense; as *Irenaeus*, *Chrysostom*, *Augustine*, *Albanasius*, produced by *Beza* upon the place. It is more pertinent, and to the purpose therefore, to examine the reason why our Saviour, giveth his mother such a check, then to seek evasions and arguments to discharge it from being such a thing.

There be that have conceived that our Saviour that knew all hearts, did perceive a little pride and vain-glory breathing in these words of his mother, as if she sought for, and was tickled with some desire of esteem and glory, which would redound to her upon these actions of her son: But upon what ground they have built so uncharitable a glosse as this is, far from apparency: Although we hold not the Virgin *Mary* free from sin, as the Papists do, [for upon *Mark* 3. 31. we cannot but lay a very foul sin to her charge] yet do I not know any cause for which to charge her with pride, especially here where the respect and care of her kinsmans credit in whose house she now was, did move her to propose this to her son, rather than any respect of her own. But others more charitably somewhat, have construed it so, as if *Christ* should check her for going about to keep him still under her maternall correction and commands, when hee was now come to so full an age, as that hee might very well be guide of his own actions, and accordingly they have read the latter clause by way of question, *What is not mine now yet cometh?* that I may be as mine own disposall, but still must be at the mothers command: but besides the quaintness of this interrogative reading, hardly warranted by any Copy extant, it may very well be

hee supposed that there was something more that our Saviour looked after in the matter, then his own priviledge and immunity from his mothers commands, or else as the former exposition laid some aspersions of pride upon the mother, this doth very nearly doe it upon the Son: The minde of *Christ* therefore in the uttering of these words, may best be understood by those that he speaketh with them, *Mine houre is not yet come*, as he being the best Expositor of himself, if wee can rightly expound those.

Sect. *Mine houre is not yet come.*

Not to trouble my Telfe and the Reader to shew that *hour*, *an houre*, in Scripture is not alwayes taken in that strict sense, as *an houre* properly is taken with us, but that it very commonly and often is used to signifie *time* in generall, and of an undefined measure; these words of *Christ* seem to have this aim. He had told the day before, that *as yet*, *From thenceforth they shou'd see the Heavens opened, &c.* that is, that now hee began to be revealed; and from hence-forward he must declare himself in his Publick Ministry and in power. *Mary* taketh occasion of her propofall to him for this miracle from his own words, as was observed before; But *Christ* sayes no, upon this reason, because his working miracles was to confirm his doctrine, and therefore it were fit hee should first preach and shew his first miracle rather upon a Sermon then upon a feast: And that this is his minde in this clause, may be concluded by his condescension, and in that he doth accomplish what the Virgin his mother doth desire, although he seem to deny her desire: He first gives her a milde reprehension, for that she will be meddling so with his Ministerial actings, as that when hee hath but told that hee must doe miracles, she will offer to prescribe the time and occasion: This he doth in those words, *Woman, what have I to do with thee* he then rectifies her in the doctrine concerning his miracles, namely, that they were not to be acted upon all offers and occasions, but to confirm his Doctrine among those uncredulous ones, that unlesse they saw a signe or wonder would not believe: This hee doth in this clause, *Mine houre is not yet come*: And then hee addes the

the miracle that she did desire, because he knew it would have the fruit here that his miracles aimed and looked after, namely, belief in those that saw it; and so it had, for his Disciples that he had chosen before in the former Chapter, beleevd on him; ver. 11. and there were new ones added, of his own kindred: So that though the former part of *Christs* speech in this verse be a flat reprehension of his mother, yet is not the latter part a flat deniall of her request, but an exposition of the most proper meaning of his former words. Now if it be questioned when that houre came of which he speaketh, it is answered by some when *John Baptist* was laid up in prison, for that then it is said, *Jesus began to preach, &c.* but it is more then apparent that *Jesus* both preached very much, and did miracles very many before that time, and therefore those words, *From that time Jesus began to preach,* are to be construed in another sense, then in an *antithesis* to what he had done before, as sha'll be shewed when we come there. And this *houre* that he speaketh of here, is to be understood of the first time of his publick Ministry and Miracles after this, which the text at the furthest gives account to have bin at *Jerusalem* at the Passeover, ver. 23. For *Jerusalem* was the chief City, and the place where *Messias* was especially looked for, and therefore the Evangelist doth properly refer us thither for the miracles after this; and to observe *his houre* there come.

The strangeness of *Christs* seeming to deny to do this miracle, and yet doing it, hath put some upon this manner of reconciling of the matter, namely, that while there was any wine remaining, he refused to do it, lest the miracle should not be apparent enough, but some suspicion might have bin that there was some remnant of, or some mixture with the old wine; but when that was all gone, then he wrought the miracle, and then it was undeniable, and accordingly they understand the tense in the greek *ὅτε ἐκείνη ἡ ὥρα*, not when the wine was clean gone, but when it was in failing. But besides that the Greek word will not make this out, the same cavil might have been now, if they would have cavilled, as before: for the crosse-grain'd unbeleevers that would have said before, that there was some mixture of the water with the wine that remained; might say now, as well, that there was some mixture of the water with some wine that was congealed.

Ver. 5. *His mother saith unto the servants, Whatsoever he saith unto you, doe it.*

Here is a scruple, that *Mary* should be denied as she was in the verse before, and yet be so confident of the thing to be done, as she is in this. Divers answers are given to it; as 1 That she doubted not but that he would begin to work miracles the sooner for her sake. 2 That she was assured of his power, and of his benignity towards all. 3 By her familiarity with him, and acquaintance with all his manner of speeches, she knew it was no repulse. 4 The strength of her faith would not suffer her to doubt. 5 It may be after his check given her for instruction, he shewed some evidence that he would doe this thing, either by word or gesture, which the *Evangelist* hath concealed. 6 There is *negatio probationis*, sometimes used in Scripture, as *Gen. 19. 2.* the Angels say unto *Lot*, *Nay, but we will lodge in the streets*, and *Mat. 15. 26.* *It is not meet to take the childrens bread, and cast it to dogs.* Not that the Angels were fixedly resolved to ly in the streets all night, but that they would try and put on *Lot*s importunity: Nor that *Christ* was determinately resolved not to helpe the woman of *Canaan*, but that he would try and exercise her faith: So may we understand the denyall here, and so did *Mary* understand it. Not that hee did hereby totally and irreversibly gain-say her desire and proposall, [the sequel shews the contrary] but that he would instruct her and informe her understanding, and prove and straine her faith, to see how it would act upon such a denyall. And it acteth strongly, and as she asked in faith, so she goes on in faith, and according to her faith it was done unto her.

Ver. 6. *And there were set there six water-pots of stone, after the manner of the purifying of the Jewes.*

By purifying here, is not meant those sprinklings and washings that were commanded by the Law for the cleansing of the uncleane, [for that uncleanesse lasted till even, and what to doe with those washings at a feast?] but those traditionall

mall and Pharaſaicall waſhings of the hands, mentioned *Matth.* 15. 2. which the Jews uſed before they ate bread, and of Tables, and cups, and platters, mentioned *Matth.* 7. Now there is a ſpeciall tract in the *Talmud*, concerning this waſhing of their hands, called ידאי *Jadain*, which may give ſome light to this matter in hand. There is diſcourſed, firſt, concerning the quantity of water neceſſary for one mans hands, or the *minimum quod ſic*, the leaſt meaſure that may be uſed, and ſuch as if there bee leſſe, the waſhing is not right; their rule for that is this, מי רביעית נוחנן לידיו לא אף לב מחצית לוג לו לאו : *מי רביעית נוחנן לידיו לא אף לב מחצית לוג לו לאו* : that is, *They allow the ſixth part of a Log of water to the hands of one man, yea, if two, be ſe a Log to three or foure, a whole Log to five, or to ten, or to a hundred*: Now this meaſure called a Log, mentioned *Lev.* 14. 12. we ſhall conſider of by and by.

Then they diſcourſe concerning the veſſels in which water is to be put for his purpoſe, and that matter they determine thus, בכל הכלים נתנין לידים אפילו בכלי גללים ככלי אכנים ככלי ארמתי *That water for the hands may be put in any veſſell, yea, even in a veſſell of oxen dung*, [for ſo the Hebrew gloſſe upon the place explaineth גללים, viz. צואת בקר] or, in a veſſell of ſtone, [ſuch were thoſe veſſels we have in mention here] or, in a veſſell of earth: Then they ſpeak of the manner of waſhing, that it is by pouring of water upon the hands out of a veſſell, and they diſpute what water this muſt be, which will be more proper to conſider of upon *Matth.* 15. if the Lord bring us thither: And there alſo may bee produced the prayer they made when they waſhed their hands.

But for our preſent purpoſe, it appeareth by the rule they give about waſhing the hands, that theſe veſſels mentioned here by the Evangelift, were not the veſſels out of which they poured water upon their hands when they waſhed, for theſe were too heauey for ſuch a purpoſe, but they ſtood here with water in them, to take out from thence either into the veſſels that they poured out of upon their hands, or for waſhing of their cups and tables as occaſion ſerved. Now the number of ſix was not either the ſecond conſtant number of ſuch veſſels at ſuch occaſions, nor is there any myſticall buſineſſe in it, but the number

of vessels was now fitted to the company of guests, and occasion of much washing; and their number is mentioned for the setting forth of the miracle the more, when not onely so much water was made wine in an instant, but also in so many severall vessels.

Sec^t. Containing two or three firkins apiece.

In the searching after the quantity and contents of these vessels, we may very fitly preface the words that *Camerarius* useth upon them, *De mensuris atque nummis cum non potuerint à diversorum populorum & temporum hominibus, nisi diversa tradi, consequens est esse incerta de his rebus nobis omnia*; Diversity of coines and measures, in divers times and places, must needs breed an ambiguity, if not an impossibility of punctually determining and deciding what any measure or value of coine was of old, almost in any place that can be named.

The present difference of the names of measures, and of measures themselves in our own Land, may be evidence and argument enough for one of these, and we need goe no further. And therefore we shall not be so bold as to goe about absolutely to tell the Reader what a *Metreta* was, which is the measure here spoken of, but onely to present him with some conjectures and opinions about this matter, and leave him to his own choice and judgement.

The *Syriack* expoundeth *Metretas* by *מטרת* fourth parts: but of what, it is uncertain: unlesse he allude to the measure alledged, even now out of the *Talmud*, the fourth part of a *Log*, which was the least measure that might be used in washing of their hands. The *Arabick* hath almost reserved the very Greek word, and so he helpeth nothing to the understanding of it.

We observed before, that the *Lxx* use it to expresse *מטרת* by: Now if these two were of the same quantity and capacity, we might here take a fife to aime at what a *Metreta* was; but they were not so. Certain it is that a *Bath* and an *Ephab*, were one and the same measure. The *Ephab* for dry things, and the *Bath* for liquid. This is plain, *Ezek. 45. 11*. The *Ephab* and the *Bath* shall be of one measure, that the *Bath* may contain the tenth part of

an *Homer*, and the *Ephab* the tenth part of an *Homer*. But *Seab* was but the third part of a *Bath*; and so the *Talmud* in *Erubhins* saith, that a *Bath* containeth כסא שלש three *Seabs*. And so the *Chaldee Paraphrast* on that place of *Ezekiel* קוס ודו יח : חלה כסין לכח סרה The *Ephab* and the *Bath* shall bee of one measure, to containe three *Seabs*. And *Rabbi Solomon* on that place, speaketh the very same sense, when he saith, an *Homer* containeth thirty *Seabs*; for them a *Bath* and *Ephab* which are the tenth part of it, contain three. And this both the *Chaldee* and the *Septuagint* mean, when they render an *Ephab*, by חלה כסין and τοια μέτρος , *Exod.* 16. 36. & *Esay* 5. 10. And this he helpeth to construe that phrase, *Gen.* 18. 6. *Make ready three measures of meal*; כסין שלש three *Seabs*, that is, an *Ephab*; and *Mat.* 13. 33. *A woman hid leaven in three measures of meal*, שלוש מיסין , in three *Seabs*, that is an *Ephab*. By which difference of measure, and yet the *Septuagint* using but one and the same word to expresse both, we see that they used the word μετρον in a generall sense, for this or that measure, and they settle us but little in the determination of what certaine and fixed measure a *Metreta* was.

I will not trouble the Reader with curiosity to examine what measure this was among the *Greeks* or among the *Romans*, for there is mention of it as being in use among both those Nations, but as the story we have in hand lyeth among the *Jews*, so will it be not onely the easiest and plainest for the Reader, but also the likeliest and nearest way for resolution of the thing, to look for this measure onely among the measures of the *Jews*, by which they measured liquid things, for of such things is the measure here in story.

For the best discovery of which thing that we seek for, it will not be impertinent to such a purpose, [certainly, it will not be unprofitable to the Reader] that we go by these two steps. 1 To reckon up in brief what measures were in use among the *Jews*, especially those that were to measure liquid things. 2 To choose and pick out of all them as neare as we can, which was the μετρον that is here intended.

First therefore to take a note of the *Jewish* measures in use among them:

Q 3.

1. The

חומר

1 The greatest of all was the *Homer*, mentioned *Leuis. 27. 16. Numb. 18. 37. Esay 5. 10. Hof. 3. 2. Ezek. 45. 11.* derived either from *Homer*, which signifieth an *Ass*, as being an *Ass*-load, or rather meaning a *heap*, for so the word signifieth, *Exod. 8. 14. Heb. 3. 15.* as containing so much as would make a good heap.

כור

This measure is also called *Cor*, *2 Chron. 2. 10. Ezra 7. 22. 1 King. 5. 11.* For that an *Homer* and a *Cor* were all one, is not onely apparent by the *Lxx* who translate *Homer* by *Kup*, *Lev. 27. 16. Numb. 11. 32. &c.* And by the *Chaldee Paraphrast*, who doth the like, *Ezek. 45. 11.* and by the consent of the *Jews*, but also by the expresse text of Scripture it self, *Ezek. 45. 14. Yee shall offer the tenth part of a Bath out of the Cor, which is an Homer of ten Baths, &c.*

לחף

2 Their second measure was *Leibech*, mentioned *Hof. 3. 2.* and not elsewhere; this was half the *Homer*, or *Cor*, as the *Greek* and *Hebrew* interpreters there doe generally agree, and as the very sense of the place it self doth inforce to construe it. For the Prophet in that place is plainly describing the value of all the *ages* of the males of *Israel*, as they were rated, *Lev. 27.* and this verse expounded and construed by that Chapter, doth of it self tell, that a *Leibech* of barley was half an *Homer*, as our *English* hath well rendred it.

בת
אפה

3 Their third measure was the *Bath* and *Ephab*, the one for liquid things, and the other for dry, as was said before; and either of them was the tenth part of an *Homer*, or a *Cor*, *Ezek. 45. 11.* The *Jews* on *1 King. 7. 26.* apply the *Bath* in one kind, to measure dry things, for whereas it is said there that the *brazen Sea* contained 2000 *Baths*, and in *2 Chron. 4. 5.* that it contained 3000 *Baths*: they generally reconcile it thus, that it held onely 2000 *Baths* of liquid things, but 3000 of dry, because those might bee heaped above the brims, even to the quantity as to make up a third part; see the *Chald. Paraph. R. Sol. R. Lev. & Kimchi* there.

סאה
הין

4 Their fourth measure was *Seab*, which was the third part of an *Ephab*, of which before. And a fifth measure in use among them for liquid things, was the *Hin*, of which is mention, *Exod. 29. 40. & 30. 24. Numb. 5. 4, 5. &c.* This *Aben Ezra* on *Exod. 29.* holdeth to be an *Egyptian* measure, and his fellow *Jews* conclude

clude that it contained 12 *Logs*; so *Kimch.* in *Michol*, and to the same sense *R. Sol.* on *Exod.* 29. when he expoundeth the fourth part of a *Hin*, *שלוש לוגים* three *Logs*: The proportion that we read of betwixt floure and liquid things in their offerings, helps us but little to understand the quantity of this measure, when a *Hin* is proportioned to an *Ephab*, *Ezek.* 45. 24. and *half* a *Hin* to three tenth deales, which was not fully the third part of an *Ephab*, *Numb.* 28. 12, 14.

5 A fifth measure in use among them was *Log*, named instantly before, and mentioned *Lev.* 14. 12. and no where els, and there translated by the *Lxx* *νομήλιον*, *Complum.*

6 There was also the *Omer* mentioned *Exod.* 16. 36. This *ומי* *Omer* was the tenth part of an *Ephab*, as an *Ephab* was the tenth part of an *Homer* *ורמי*: This is called therefore *עשרית* a tenth part, as our English expresseth it; a tenth deal, *Numb.* 15. 6. & 28. 13, 14. because it was the tenth part of an *Ephab*.

7 There is also mention of a *Kob*, 2 *King.* 6. 25. in that sad and strange story of the famine in *Samaria*, when the fourth part of a *Kob* of *Doves dung* was sold for five pieces of silver.

8 There is also mention of *Min*, *Mark.* 7. 4. or *Sectarium*, as it is well translated by *Beza*, and that translation backed out of *Galen*, and the sense, as it seemeth, consented to by the *Syrick*, who retaineth the very Greek word: but since this was plainly a Roman measure, we shall not insist upon it.

And now it we come to the second thing that was proposed, that is, to pick and choose out of all this number of Jewish measures the *מדת המדינה* that our Evangelist mentioneth here, I should as soon fix upon the *Bath* to be it, as any other whatsoever, and that upon this reason: Because the *Bath* was the very standard of all liquid measures, as the *Ephab* also was of the dry: The *Homer* and the *Cor* was measured out by the *Bath* and the *Ephab*, as our *Quarter* is by the *Bushel*, *Ezek.* 45. 14. and all inferiour measures were fitted in their severall proportions to the *Bath* and *Ephab*, *Ezek.* 45. 10, 11. And therefore the Evangelist mentioning a *Measures*, or the *Measures*, as the very word signifieth with a kinde of *Emphasis*, I see not to what measure possibly it can be applied so properly as to this standing measure and standard measure of the *Bath*. It is true indeed, that the *Hin* is made:

לוג

ומי

קב

מינ

mades a standard measure with the Ephah, Lev. 19. 36. but the reason is, because it was so indeed for holy things, as for oyle or wine that were to be offered, and with other things then holy wee never read it mentioned: but for things measured for common use, the Bath was the standard for liquids, which there and in some other places is concluded under the word Ephah, with which it was equall: And therefore as amongst us in England, where our Bushel is the standard measure for dry things, [and by which our Quarter is measured, and to which our half Bushel and Peck are proportioned] we commonly by the word Measure understand a Bushel, and when we ask, How is Corne sold a measure? we are readily apprehended so to meane: So was the word $\mu\psi\sigma\lambda\iota$ used both in Greece, where it was native, and in other places where the word was borrowed: and it was understood in those places of that measure that was most standing and indeed a measure to other measures, as the Bath was among the Jews to all liquid measures, and therefore I cannot but understand it the Bath by $\mu\psi\sigma\lambda\iota$ here.

Now to give account of the contents, and quantity of this and of the other measures mentioned before, as it is not a thing of facility, so shall we not be too curious in it, and as it is not a matter for this time and place, so shall not much time be spent upon it, but the Reader left to the persall of those Authors that have purposely set themselves to such a worke. Only these few particulars let him take up for the present.

First, the Jewes themselves upon their own measures mentioned, set these gages:

1. רביעית, Quadrant, or, the Fourth part: which they sometimes mention without any more addition, but which meaneth the fourth part of a Log, containeth ביצה וסחצה one egge-shell full and an halfe; so the Hebrew Comment on Mishneh. Talmud. peret. 1. thus much water was enough for the washing of two mens hands if there were no more water.

2. לוג a Log containeth foure Quadrants, ששה ביצים And it is the measure of 6 egge-shells full, Kimchi in Michol.

3. קב a Kab is foure Logs; it containeth 24 egge-shells full; Alpheside Pasch, cap. 5.

4 חין a *Hin* is twelve *Logs*, or three *Kabs*, containing 72 egge-shells full. *Idem*.

5 סמא *Satum*, is 2 *Hins*, 6 *Kabs*, 24 *Logs*, 144 *Egges*; *Idem*.
 & *Kimch. ubi supra*.

6 עבא and בא an *Ephab* and *Bath*, is three *Seabs* or *Sata*, 6 *Hins*, 18 *Kabs*, 72 *Logs*, and 432 egge-shells full, *Id*.

Secondly, now upon these accounts which are generally current among the Jews, the measure of these Water-pots will fall exceeding short of that gage that some give them, as that every *Metrets* should containe a hundred weight of wine: and that *Christ* by this miracle afforded two Tun of Wine within 200 weight: The Jewish *Bath* was farre from so great a reception, as if there were no other argument to prove it, might be cleared by this, that an *Ephab*, which was the same measure with it, was such a quantity of Corne as would serve about ten men for bread for one day, and was little or nothing more. This appeareth by *Exod. 16*. where the constant proportion of Manna for a man a day was an *Omer*, which was the tenth part of an *Ephab*: And by the *Chaldee Paraphrasts* supposed upon *Ruth 3. 15*. where according to his translation, which seemes to be very proper, *Ruth* carryeth two *Ephabs*, or six *Seabs* of barley in her skirt. And certainly in the *Septuaginta* account the *Bath* was not of so vast a measure as to hold 100 pound weight of water, when they translate it *μεγιστον βα*, one Pitcher-full, *Esay 5. 10*. where these words, Ten acres of vineyard shall yeeld one *Bath*, and the seed of an *Homer* shall yeeld an *Ephab*, are thus translated by them: Where ten yoke of oxen worke, it shall yeeld one Pitcher-full, and he that soweth six *Ariaba*, shall have three Measures, meaning three *Seabs*: Where, and in other places of them, I cannot but observe that they call the *Seab*, which was an exceeding common measure, *μετρον*, the measure, and I cannot but conceive that the *Bath* and *Ephab* which were the standard to it, are called *μεπουλι*, the measurers. Their exact receipt I will not goe about to determine, that requires a set and intentionall discourse, but I shall leave the matter for the Reader to conjecture at, by what hath been spoken.

Ver. 8. The Governour of the Feast.

There is mention among the Heathen Authors of the *Symphiarchus*, the governour or moderator in their Feasts; of which *Plutarch* discourseth largely in *Sympos. lib. 1. quest. 4.* out of whom it may not be impertinent to character him a little; that so we may the better skan and try whether our *Arbitriclinus* here, and their *Symphiarchus* there, were the same, yea or no.

He was one chosen among the guests, τῶν συμποτῶν συμπο-
κῆτις, μήτε πρὸ μέδουσιν ἐυαλῶς, μήτε σὺν τῷ πίνειν ἀφειδίμας:
that was most festivous of all the company, and that would not
be drunk, and yet that would drink freely. He was to rule the
company, and to prohibit their being disorderly, yet not pro-
hibiting their being merry. Hee was to observe the temper of
the guests, and how the wine wrought upon them, and how
every one could beare his wine, and accordingly to apply him-
selfe to them, to keep them all in a harmony, and an equilibriall
composure, that there might be no disquiet nor disorder. For
the effecting of this, he used these two wayes, first to proclaime
liberty to every one to drink what hee thought good. Ἐμμεν
αἰρεῖται συμποτᾶν ὅτι ἡμῶν, ἢ καλέω τὸς μὲν ἄλλας ὡς βύλονται πίνειν
ἐν τῷ παρόντι, I am *Symphiarchus*, said he, and I license every one
to drinke at this time as they will. And secondly, upon obser-
ving who among the guests was most ready to bee touch'd and
distempered with wine, to mingle the more water with his wine
thereby to keep him in an equall pace of sobriety with the o-
ther: And so the work and office of this *Symphiarchus*, or gover-
nour of the Feast, was especially double, to take care that none
should be forced to drink, and to take care that none should bee
drunk though unforced. Of such another office might the
Arbitriclinus be conceived here; namely, some one that was
specially appointed to give entertainment, and that had speciall
employment about the distributing and the disposing of the
wine. And this might seem to appeare the rather, because our
Saviour directeth the Seruitors to bring the miraculous wine to
be tasted first by him: But I should understand rather by *Arbi-
triclinus*

triclinsus here, the chief guest at the feast, then such a *Symposiarchus*, which it may be some question, whether he were in use among the Jewes, or no: For, [not to goe about to give account of their manner of sitting at their Feasts, in this place, [it will be more proper elsewhere] though from thence might bee shewed something toward the prooffe of this my supposall] let it but be considered, that the *Architriclinus* in mention, was a meer stranger to the businesse of the wine, and knew not how it went. Had *Plutarchs Symposiarchus* been here, he would readily have known what quantity of wine, and what variety there was in the house: he would have well known that all the wine was gone, and that they were a losse for more, for the Yeomanry of the wine was his office at that time, above all other things, and above all other men: but this *Architriclinus* knew none of these things; but thought the Bridegroom had used a friendly deceit to reserve the best wine to make up their mouths, whereas others used to reserve the worst: And he speakes as a guest, and not as a Yeoman of the feast: And our Saviour sends the wine to him, as to the chiefest man at the Table, and as the fittest from whom the taste of the wine, and the taste of the miracle wrought might bee distributed and dispersed throughout all the company of the Feast.

Verf. 12. *After this he went down to Capernaum, and continued there many dayes.*

Capernaum was his owne City, as was said before, and his return is still thither; as *Samuel* after his circuit, his returne was still to *Ramab*, for that was his owne City, 1 *Sam.* 7. 17. see *Matth.* 4. 14. & 8. 5. *Matth.* 9. 1. compared with *Mark* 2. 1. *Matth.* 17. 24. *Joh.* 6. 17. &c. Now his stay was but a little there, because the Pascheover calls him up to *Jerusalem*. And thus when the Pass. over comes, there is halfe a yeare passed since hee was baptized; forty dayes of which he spent in the Wildernesse in his fast before the Tempter came to him, beside what time was spent in the threefold temptation, and in his going to, and coming from the Wildernesse. Three dayes you have account of him, at *Jordan*, and going into *Galilee*, *Joh.* 1. ver. 29. 35. 43.

and the next day after he is at *Cana* at a Feast; this was the fourth day from his first appearing from the Wildernesse, but the third from his having and entertaining any Disciples. So that wee have but the account of six weekes, or thereabouts upon record, of all the time he spent betwixt his Baptisme and his first Passover. The rest is concealed, and much of it was spent in his peragrations and preaching through *Galilee*, to which he addresseth himself, *Joh. 1. 43.*

Ver. 14: *And the Jews Passover was at hand, and Jesus went up to Jerusalem.*

There are none other of the Evangelists that mention any Passover at all after *Christ's* Baptisme, but that at which he suffered: but *John* reckoneth not onely that, but three before; and so still amongst all the foure Evangelists the story is made up and compleated, that there is nothing wanting. Three of his Passovers *John* nameth plainly and expressly by name, viz. this here; and another, *Chap. 6. 4.* and his last, *Chap. 18. 39.* but a fourth he hath not so openly named, but meaneth it in *Chap. 5. 1.* as shall bee cleared by Gods permission when wee come there: And now hath *Christ* three yeares to his death, and he hath had halfe a year since his Baptism, and so is his time from his anointing by the Spirit for the work of the Gospel, till his offering up upon his Crosse, three yeares and an halfe; see the Notes on *Luke 3. 21.*

Now whereas the Evangelist calleth the Passover, *the Passover of the Jews*; *Jansenius* is of opinion that hee doth it for distinction of it from *the Easter of the Christians*, which saith he, was observed by them throughout all *Asia*, when *John* wrote his Gospel: And *Baronius* yet goes further, and would prove it from *John's* calling the Christian Sabbath, *the Lords day*, *Rev. 1. 1.* *Annal. ad annum 159.* It is not worth the labour, at least not in this place, to look after the antiquity and originall of the celebration of *Easter* amongst the Christians in the Primitive times: the quarrell about the day between the Easterne and Western Churches is famous in Ecclesiasticall Stories; but that this is not the intention of the Evangelist in this place, we need to go
no

no further to prove, then to his owne expreffion of the same thing in another, where he calleth it, *The Passeover, a feast of the Jewes*, Chap. 6. 4. and so sheweth that in this short phrase, *The Jewes Passeover*, he meaneth not so much to distinguish it from any festivall of the Christians, as to shew what it was to the Jewes, and to distinguish it from other festivals of theirs.

Sect. And Jesus went up to Jerusalem.

1 In obedience to the Law, of the males appearing before the Lord, *Exod. 23. 17.* from which none were excepted, but for some infirmity or incapacity. *All are bound to appeare, but onely the deafe, fooler, little ones, the man that is bruised in his genitalis, Hermophrodites, women, servants that were not set free, the lame, blind, sick and old;* thus the Tradition in the *Talmud, Hagigah per. 1.*

Christ came no doubt to the Passeover every yeare before this all the while he lived a private man, though onely one of his journeys then is mentioned, *Luke 2.* but now hee comes upon some reason and cause, besides that that brought him then: He came then in observance of the Passeover onely, and of that institution that did ordain it, and so he doth likewise now, but hee doth it not onely upon that reason. But 2 he commeth now up to the Passeover also, that he might take the opportunity of the concourse of the people to shew himselfe, and to work his miracles. This was the first Festivall that came since he was baptized, [the Feast of Dedication we reckon not with the great solemnities] and this was the greatest Festivall of all the three, and now was the greatest concourse of people there to be expected, and therefore this was the fittest time for *Christ* to begin to shew himself, when he would shew himself in the most publick manner, and this had been enough to have brought him up thither. had not the religiousnesse of the Feast obliged him, and he owned the obligation.

The ceremoniall Law of the Jewes obliged them, either as single and particular men, or as members of the Congregation and people of *Israel*: The Passeover and the other Festivalls were of the latter form; for in them all the males of *Israel* were together, as imbodied into one society, and the meeting it selfe

was to teach them so much: Now though our Saviour did not so punctually set himself to perform the parts of the ceremonial Law, that concerned men singly, and as particular men, for we do not finde that he offered sacrifice, or that hee was ever be-sprinkled with the water of purification, or the like; yet was hee constant in those things that referred to men, as joynt members of the Church of *Israel*; especially in the Sacraments, Circumcision and the Pascheover, which aimed mainly at that communion. Let Separatists study upon this.

Verf. 15. *And he found in the Temple.*

The whole mountaine of the House, [as the Jewes doe commonly call it] was called *the Temple*, that is, all that space of ground, which with a wall about it, was distinguished מִחוּל from the profane, or from the common ground, *Ezek. 42. 20.* This plot of ground thus inclosed, was 500 cubits long, and 500 cubits broad: *Ezekiel* in his dimensions that he giveth, retaineth this number of 500 and 500, though instead of a cubit he speaketh of a reed of six cubits and an hand breadth, *Ezek. 42. 20.*

Out of this space of ground were taken these severall measures: 1 The Court of the women, which was 135 cubits long, and 135 cubits broad. 2 The Court of *Israel*, the Court of the Priests, and the place of the Temple, all which took up 187 cubits in length, and 135 in breadth; the length from East to West, the breadth from North to South: Now the length was thus distributed, דְּרִיסַת יִשְׂרָאֵל אַ עֶשְׂרִה *Israels treading* was 11 cubits; the Priests treading 11 cubits; the compass of the Altar 32 cubits; betwixt the Altar and the Porch 12 cubits; the length of the Temple it self 100 cubits; and beyond the Oracle Westward 11 cubits. Thus doth the Talmud measure in *Massesebth Middoth*, *perek* 2. & 4. 1. So that from the entrance of the Court of the women, to the wall that parted between the holy and profane at the West end of the Temple, were 322 cubits, and the breadth of all the Courts was the same, viz. 135 cubits. Now by this account the space that lay without these Courts, and yet within the great wall that parted

ted twixt holy and profane, was 178 cubits broad at the East end, or before the Court of the women, and 365 cubits broad along by the sides of all the Courts, as they ran along from East to West; save what was taken up with the buildings which were at the corners of these severall Courts, which took up 40 cubits in this outward compasse on either side. This outward compasse by Christian Writers, is most commonly called *Atrium Gentium*, or the *Court of the Gentiles*, because into this the Gentiles might come to worship and bring their gifts: but the Jewish Writers doe sometimes expresse it by *הר המזבח* *The mountaine of the House*, when they spake of it in contradistinction to the Courts and Temple. This is called, *The Court without the Temple*, Rev. 11. 2. and yet commonly also called the Temple in Scripture, as the Temple; or the holy ground of it, is set in opposition to the City: This outward Court or space lay on every side the other Courts either more or lesse: And this the Talmud seemeth to aime at when it saith, *The mountaine of the House was חמש מאות אמה על חמש מאות אמה* five hundred cubits upon five hundred cubits; or 500 cubits square: And the greatest space of it was on the South; a second part of it on the East, a third part on the North; and the least on the West, and the place where was the greatest space there was the most service: This Court or *Atrium Gentium*, had five gates into it, two on the South-side called *שערי חולדה* *The gates of Huldah*, which served to goe in and out at: 'One gate on the West called *קפח* *Cephthar*, this was also to goe in and out at; and one gate at the North, which served not for any use, which was called *טדי* *Tadi*; and one gate on the East which had Shushan the Palace pictured on it, Middoth. per. 1. For saith the Hebrew Gloffe, *When they came up out of Babel the King of Persia commanded them to Portray the picture of Shushan the Palace upon the gates of the House, that the feare of that Kingdom might bee before them.*

The entering into this Court was not at the East-gate, for as that only the High-priest went in and out to the burning of the red Cow, and they that assisted him in that worke went in and out with him; but the coming in for all that came to worship was on the South-side, where the two gates were, where they went in at the one of them, and came out at the other. Into this

this outer Court, came not onely the Heathens that were proflyted, but even Mourners, Lepers, and excommunicate persons.

A mourner was prohibited to wash whilst he was in his mourning, מכל אסור לרחוץ *Berachoth, per. 2. yet might a mourner come into this place to worship; and he discovered himselfe to bee a mourner, by comming in and going out a different way from other people: And when it was questioned of him why hee did so, he answered, I am a mourner: And it was replied, Now be that dwelleth in this House comfort thee: Or hee said, I am excommunicate* שמוני מנודה *and it was replied, Now bee that dwelleth in this House put into their heart that they may fetch thee in again; or, Hee that dwelleth in this House, put into thine heart, that thou mayest hearken to the words of thy fellowes, and they draw near, to thee againe.*

This Court was parted from the Court of the women, with a wooden grate of 13 hands breadth high. In the Northwest corner of which womens Court, namely, in the very angle of the Court of the Priests, was a parcell of building, called לשכת מצורעים *the chambers of the Lepers*, who came thither, and were there as in a manner of an Hospitall, while the Priests were about the tryall of them. Thus Heathens, mourners, lepers, excommunicate persons came to the publick service of the Temple, and had the freedome of this outer Court; and hither were oxen and sheep now got also, for in this Court it was that Christ found these cattle and the Money-changers at this time.

Secd. Those that sold oxen, and sheep, and doves.

These were sold for sacrifices, lambs for the Passeover, and bullocks for the festivall after, and doves for the offerings of those women, and those Lepers cleansed, that were not so rich as to reach to a Lamb, *Lev. 12. 8. & 14. 21.* And it may be sparrows were in this Market too for the cleansing of the Leper: and to that it may be our Saviour alludeth, *Mat. 10. 29. Are not two sparrows sold for a farthing, and five for a half-penny? Luk. 12. 6.* The Jewes have a tradition, *That the burnt-offerings on festivall dayes*

dayes were מן חולות of common sheep or oxen, but their peace-offerings were of the tribes, Chagigah per. 1. Now this tradition joyned with the matter of conveniency against such times as there was like to be great store of sacrifices, caused a Market to be kept at Jerusalem, of beasts and fowles for that purpose; that those that came from far to the Passeover, or to the other Festivals, as our Sayiour did at this time, and his company with him, might not be forced to bring their Passeover lamb, or bullock, or sacrifice lambe or bullock along with them, but might have such things for ready mony when they came to Jerusalem. And now too much love of convenience had brought this market into the Temple Court.

SECT. And the changers of Money sitting.

There is the like story to this a little before Christs last Passeover, when he came riding triumphantly to Jerusalem, Mat. 21. 12. Mark 11. 15. Luke 19. 45. where hee cast the buyers and sellers out of the Temple, as he did here, and it is like with the same course of whipping them, though it be not expressed, and with sharper words, for here he calls them but *merchants*, [this was the first admonition] but there hee plainly calls them *sheeves*.

There the Evangelists *Matthew* and *Marke* use the word κολλυβισται, for *Money-changers*; here the Evangelist *John* useth both that and *nummularii* too. The *Syrack* in all the places retaineth but one word מֵרְפָּנָא, and the *Arabick* doth the like: Now what these *argentarii* and *nummularii* were, [for by both these expressions do Latine translators call them] requires some inquisition to finde out: We finde mention of such kinde of men frequently among the Romans, and one famous instance may be produced to serve for many, and that is what *Suetonius* reports concerning *Augustus*, namely, that some reviled him with the baseness of his descent, as that he was *Nepos nummularii*, The grandchilde of a Money-changer, the derision is this, in an Epistle of *Cassius Parmensis*, *Materna tibi farina; siquidem ex crudissimo Aricie pistrino; hanc finxit manibus collybo decoloratus Nerulanensis mensarius: Of such a meale art thou by thy*
S *mothers*

mothers side; for *Nervulensis* a Money-changer, having his fingers blackt with changing Money, did mold her in a poore Mill at Aricia, Suet. in Augusto, cap. 4. for *Augustus* was said to bee a Millers grandchilde: Here is mention of *Collybius*, from whence cometh the word *κολλυβιστής*, in the Text before us; and the *Collybista*, or Money-changer, is called *Mensarius*, a man of the Table; because their profession was practised telling money upon a table: As the same *Suetonius* giveth us another famous example in the life of *Galba*, Chap. 9. *Nummulariorum ex fide versanti pecunias, manus amputavit menseque ejus affixit*: He cut off [saith he] the hands of a Money-changer for cheating, and nayled them to his table. A man of this trade was called *שולחני* *Shulchani* among the Jews, *Mensarius*, or a man of the Table; for in the tract *Kiddushin*, or concerning espousalls, Per. 3. this case is determined; A man saith to a woman, I will shew thee two hundred *Zuzim*, [this was the common sum of money undertaken by the Bridegroom upon espousall] if thou wilt be espoused to me; if bee shew it her, the espousall is made, but if bee shew it upon the Table, shee is not espoused: And the Glossary upon the place gives this reason, *חיה שולחני ומחליף מעות של אחרים* It may be he is *Mensarius*, a Money-changer, and changeeth the money of other mens, and shews her none of his owne. And so it is apparent, that the word *שולחן* the Table, is not to bee understood for a common or ordinary table in every mans house, but the table of this trade *τράπεζα κολλυβιστών*, as the Evangelists call it, *The Table of the Money-changers*.

Now it is hard to tell what was the mystery of this trade, whether change or brokage: It is generally held, that they sat there to change great Money into lesser coine, with some profit upon the change: and so the words *κολλυβιστής* & *κέρμα* doe more properly intimate; for *κόλλυβις* is rendred by the Greek Etymologists to be *ἀργυρὸς ἀλλαγῆς*, change of Money, and *κολλυβιστής* *ἀργυραμωβός*, a Money-changer; and *κέρμα* doth properly signifie, small Money, *λεπτότατον π.*, of the smallest value.

Camertarius out of a namelesse Greek Author, gives this account of this matter; ἡ λίτρα ἔχει ὑγίαιας, &c. A pound containeth twelve ounces: But the Hebrews dividing the ounce, have calked it by other names. For half an Ounce they call a *Stater*, because half

an Ounce being put in either scale, the scales stood even. Now a Stater, or the half Ounce contained two Shekels; and the Shekel which is half the Stater, and the fourth part of an Ounce, contained twenty Lepta, which some call Obolos, or half pence. Now one gave two half pence, and received for it bread, or some other thing for food; therefore there sat in the Temple at Jerusalem money-changers, which are called Collybista, which changed the silver Coine that was stamped with the Emperours picture, into lesse money: For where as that Coine [it was called *Argentens*] contained an hundred pence, and this was too high a rate for the buying of bread, pot-beerbs, and such like things; it was brought to the Money-changers, and they gave lesse coine for it, namely, pence and half pence, and the like.

Ver. 15. And when he had made a scourge of small cords, &c.

This action of our Saviour at his first appearing in his own Temple, did fulfill that prophecy of *Malachi*, Chap. 3. 1, 2, 3. The Lord whom ye seek shall suddenly come to his Temple; but who may abide the day of his coming; and who shall stand when he appeareth? for he is like refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of silver, and he shall purifie the sons of Levi, &c.

There was an Officer that used to walke up and downe this Court, and the others to see that every one stood to his charge, and did his duty. He was called *ויש חר בית* The man of the mountaine of the House. He went about from ward to ward, and candles lighted before him, and wheresoever any man stood not upon his charge, the man of the mountaine of the House, said, Peace be upon thee: and if it proved that he was asleep, he rought him with his rod: and he had authority to set fire on his coat: And they said, What noise is that in the Court? Why, it is the noise of a son of Levi that is beaten, and his clothes burnt, because he was asleep upon his guard, *Massecheth middoth per. 1.*

A greater then this man, nay, a greater then the Temple it self is now come; and Christ by this passage doth not onely shew his zeale most divine and fervent, but he acteth in the authority of a Prophet, and as one come from God, and so the Jewes understand that he took upon him to doe, when they propose to him as for the tryall of a Prophet, that he would shew a signe, &c.

and work a miracle. The cords of which he maketh his whip, it is like he found lying up and down the floore, which had tyed some sacrifices, or some other things, and after that use of them were cast there: Now he useth a whip rather then a staffe, because there were no staves brought into the Temple. *A man may not come into the mountain of the House with his staffe, nor with his shoes, nor with his purse, nor with the dust upon his feet; Mallecheth Beracoth per. 9.*

Our Saviour seemeth to allude to this, when he bids his Disciples as they goe to preach, *To take neither staves, nor shoes, nor gold, nor silver, nor brasse in their purses, and to shake off the dust of their feet. Mat. 10. 9, 10. No money in their girdles* כפונדיות *Gloss. אזור חלול שמשמים בו המעת עוברי דרכים* *A bold girdle in which travellers put their money. Compare this zealous action of our Saviour, with Nehem. 13. 25.*

Ver. 16. *My fathers house.*

He useth the same phraze in the same place, viz. in the Temple, when hee was found there among the Doctors at twelve yeares old: *Why sought you me? know you not where to finde me? know you not that I must be in my Fathers house? Luke 2. 49.*

And he commeth off thus openly and plainly with the Jews, as to call God his Father, 1 To assest himselfe for the *Messiah*, and to distinguish him from other Prophets, who at the utmost could but call God, *my God; There is no peace to the wicked, saith my God, Esay 57. 21.* but he can, and doth call him *Father*, and doth so from his first appearing here in publick, that hee might reveale himselfe to the full, and leave the obstinate without excuse. 2 Hee seemeth to have speciall respect to that passage, 2 *Sam. 7. 12, 13.* where when God is promising to *David*, *Christ* to sit upon his Throne for ever, and *Solomon* to sit upon his Throne for a while, he saith, *He shall build an House for my Name, and I will establish the Throne of his kingdom for ever. I will bee his Father.*

Ver. 18. *What sign shewest thou?*

The power of miracles had never been seen in the Land, since their return out of captivity, nay, nor the Spirit of Prophecy, since

since the death of *Zachary* and *Malachi*, by their owne Authors confession, and therefore the restoring of miracles and prophecy, was as the opening of heaven, and Angels ascending and descending. When they were ready to depart into *Babylon*, *Habakkuk* prayeth that God would keep alive his work of the power of miracles in that midst of years while they were in *Babylon*, and that they might not lose it now they went into a strange Land. And there hee continued it among them in the hands of the three Children, as they are called, but more especially in the hands of *Daniel*: *Daniel* tying up the mouths of the Lions, was the last miracle that had been done by man, till water was turned into wine at *Cana* in *Galilee*: They had Prophets indeed came with them out of their captivity, and these saw visions, and had strange things done to them by God, but none ever since they came up till now, had done any miracles or strange things from God. And after that first generation after their return, their Prophets were ceased and gone, and they had no more. **זכריה ומלאכי פסקה נבואה** *In Haggai, Zachary, and Malachi proph. cy ceased*, D. Kimch. on *Zech.* 5. And therefore besides the constant unbelief of the Jew that would be still requiring a sign, it is no wonder if they demand one of one that now appeared and acted under the notion of a Prophet, when signes and Prophets had been so long strangers amongst them: Nor was this all that strained this question from them, but it is like that his calling God in such singularity *his Father*, did move them to demand something from him as from a singular man; which thing might be suitable to such a relation as he owned: In *Job.* 5. 17. they are ready to fly in his face, because he called God his Father; for there was *scandalum acceptum*, an offence taken at him, though none was given: they were moved at him, for that he had broken the Sabbath, as they interpret it, and then they are ready to catch at every word that fell from him, for they had entertained prejudice against him: but as yet he hath done here nothing that should cause them to be offended, the driving of the Market out of the Temple was a thing so reasonable, and so Religious, that they could not open their mouth against it: and his calling of God his Father, is yet without offence, if he can answer both his action and his word, by doing something agreeable to them.

Ver. 19. *Destroy this Temple.* Christ giveth them not a signe, otherwise then by telling them of that great signe, that he should once shew, which would mightily declare him to be the Sonne of God, and that is the raising of his body from the dead; which very thing he also meaneth, though somewhat more be included in it, when he giveth them afterward the signe of *Jonas*, *Mat. 12. 39.* He did many miracles instantly at *Jerusalem*, as is apparent, *ver. 23.* yet would he not do one miracle for the satisfaction of this the Jews curiosity and quære; partly because he would first give them some word of doctrine; and partly, because for his shewing of miracles, he would take his own time and moving, and not theirs. In all the gospel *Christ* doth no miracle, where some necessity went not along with it.

In these words, *destroy this Temple*, he commandeth them not to doe the thing, but he foretelleth that they should doe it, as *Esa. 8. 9, 10. Job. 13. 27. &c.* yeeld examples of the like nature, *Associate your selves, and ye shall be broken in pieces; take counsell together, and it shall come to nought. And, what thou dost, do quickly, &c.* His answer is very suitable to the present occasion; For as he had purged the Temple which they had defiled, for which they question his authority; so saith hee, goe yet further, and even destroy this Temple, and in three days I will raise it.

But he spake of the Temple of his body, *ver. 21.* Now hee used not any such gesture or action as it seemeth, as that the Jewes could perceive that he spake in that sense, but they make a double misconstruction of his words, namely, ignorant and wilfull. Ignorant, conceiving that he spake of the very material Temple; wilfull, in that whereas he onely saith, *do you destroy it*, they accuse him for saying, that he would destroy it himself, *Mat. 26. 61.* Now he speaketh so closely to them, and to the matter or occasion before them; partly, because of the nearnesse of relation that is between the thing signifying, and the thing signified, as *Mat. 26. 26.* and partly, because he would speak to them in parables and dark things, as *Mat. 13. 34, 35.*

Sect. This Temple. Meaning the Temple of his body, as the Evangelist himselfe explaineth it; which may be understood, either because his body

was the Temple of the Godhead, as *Col. 2. 9.* or because it was represented by the materiall Temple in which God dwelt presentially, as the Godhead did in Christ bodily. The temple was a glorious figure of *Christ*, in Gods dwelling there amongst men. In giving his Oracles there; in the services tendered and accepted there, &c. And therefore it was that wheresoever the Jews were in any part of the world, they were in al their prayers to turn their faces towards the Temple, *1 King. 8. 38, 42, 44, 48. Dan. 6. 10.* And thereupon it was that when the Jewes destroyed Christs Body, the Temple rent from the top to the bottom, in one of the choicest parts of it.

Ver. 20. *Forty and six years was this Temple in building.*

Although all that space of time and state of the Jewes that passed betwixt the return out of *Babylon*, and the destruction of *Jerusalem*, be generally and indeed properly said to be under the second Temple, yet in exact strictnesse and reality there were two Temples in that space, namely, that that was built by *Zorobabel*, and that that was built by *Herod*: Of the former wee have the relation in *Ezr. 3. & 6.* Of the latter we have the story in *Joseph. Antiq. lib. 15. cap. 14.* Expositors upon this place, take no notice of this duplicity, because they account that *Herod* did not build, but onely repair the Temple: and they generally understand this 46 years building, of the time and space that the Temple was getting up in the dayes of *Zorobabel*, or instantly after the return from the *Babylonian* captivity: The parcels of which sum every severall Expositor almost, doth cast and reckon up by severall countiers. It were endlesse to alledge, much more endlesse to examine them. I shall spare that labor, since I have given my thoughts concerning the reignes of the *Persian* Kings of those times in another place, and I cannot but hold still unto that account, as conceiving it to bee the very account of Scripture: namely, that *Cyrus* reigned 3 years, *Artaxerxes Abasbueross* after him 14 years, and *Artaxerxes Darins* 32 years, when *Nebemiab* went back to him, having finished *Jerusalem* street and wall: 49 years in all, or 7 weeks, as *Dan. 9. 25.* Out of these 49 years, if you seclude the 3 first of *Cyrus*, [for in his second the Temple was begun] and the 32 of *Darins*, as years onely current, you have exactly 46 compleat years, from the beginning of the founding of *Zorobabels* Temple, to the finishing of the city, & compleating of

of

of the buildings and service-disposal of the Temple with it.

And reckoning also after such a manner of reckoning, [namely, by calling out years that were only current] it was exactly 46 compleat years since *Herod* began the building of the Temple, to this very time that *Christ* and the Jews have this discourse: For *Herod* fell upon that work in the 18 yeare of his reign, as *Josephus* relateth in the place fore-cited; and he reigned 37 yeares, even till *Christ* was two yeares old, as we have proved in the first part of the Harmony, at *Señ. 7.* or *Matth. 2.* And *Christ* at this time of his discourse was in the 30 yeare of his age; or just 29 yeares old and an half. All which sums if the Reader cast up, and count as we did in the account before, he will find how truly [if one will so take it] these words may bee applied to the Temple of *Herod*, forty and six yeares hath this Temple been built.

Ver. 22. They beleevd the Scripture, &c.

The Scriptures what soever had spoken of *Christs* death and resurrection, the Disciples are said here to have beleevd after his resurrection. But did they not beleve them before? It is undoubted they did, with a generall historical belief, but after the resurrection they made use of those texts and words with a more speciall and peculiar application and experience.

Ver. 23. Now when he was in Jerusalem at the Paschever, &c.

It was the custome of the Nation to come to Jerusalem some space of time before the festivall, that they might purifie themselves against the festivall came: Now *Christ* in this space was purifying the Temple, by casting out buyers and sellers, and driving out the cattle; and when he was then asked for a miracle, he would do none; but when the Feast was come, he beginneth to work miracles abundantly, and many beleve on him. Now beginneth he most plainly and publickly to shew himself being now in the chiefe City, in the generall concourse of all the Nation, and in the greatest solemnity of all the yeare.

Ver. 24. But Jesus did not commit himself unto them.

Some understand this of his not-committing and imparting the whole and full doctrine of the Gospel to them; but the very carriage of the Text sheweth, that it is to be understood of not-trusting his person with them, because he knew their heart, and saw that there was mischief and rottenness in some of them against him.

The end of the Second Part.

